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*Continues The Sermonizer, Student and Teacher, Preacher's Assistant,
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THE BIBLE CHAMPION

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"In the Name of Our God We Will Set Up Our Banners"

The Awfulness of Human Sin



S we measure ourselves by the spotless standards of the Holy and Most High God, there is need for repentance and for cleansing. God never makes light of sin. Kings have been overthrown, empires wrecked and whole dynasties destroyed because of sin. From the first judgment upon sin in the Garden of Eden, which led to expulsion and to the accusing voice of God amidst the trees of the Garden and to the setting of the fiery sword to guard the lost paradise, down through the mark upon the forehead of Cain, and the awful destruction of the flood, and the banishment at last of his own people, God measures out punishment for iniquity! And, as we see Christ sweating drops of blood in the shadows of Gethsemane, and hanging at last in anguish upon the cross,—as we hear that terrible cry which was wrung from his parched and dying lips, "My God, my God, why hast thou forsaken me?"—we read the lesson of the awfulness of human sin, and that God will "by no means clear the guilty."—
John Roach Straton, D.D.

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THE BIBLE CHAMPION

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EDITORIAL

The Book of Origins



HE Bible," they say, "is not and was not intended to be a scientific book.

Of course not. But the Bible is a true book: as true scientifically as every other way. And *when it comes to the question of origins it is the most dependable book that ever was written.* "In the beginning"—what? Are we certain even that there was a beginning? If so when was it? God knows. A beginning of what?

Of the world as it is: Seas, deserts, mountains, the firmament of stars. Whence came they?

Where shall we find a scientific answer? Not guess work. Science deals in facts only. The word is from *scire*, meaning, "to know." Geologists can tell you all about the rocks, but not where they came from. Astronomers can measure the distances between the stars but hesitate to speak of their origin.

Sciolists guess. Once upon a time, some hundreds of millions of years ago, there was a primordial germ that had in it the potency of everything—or perhaps a nebula that expanded and unfolded and threw off concentric rings of star-dust, one of which became the world we are living in. But whence the germ? And whence the automatic force? Deponent saith not. "This," as Lord Dunsany used to say, "is one of those things nobody can find out."

Now open the Book, "Genesis;" the beginning. "In the beginning—God created." But why should this be accepted as fact. It shouldn't, unless we are prepared to accept the scriptures as the Word of God. This has been believed for some thousands of years, and is believed by some hundreds of millions of people in the world today, as the only solution of the origin of material things. The presumption is in favor of the *status quo*. We are ready to abandon this scientific account of the origin of the material world as soon as

somebody suggests a better one. Meanwhile, "by faith we understand that the worlds were formed by the Word of God, and that things which are seen were not made of those which do appear:" Heb. 11:3.

This Book gives the only scientific account of the origin of man.

Anatomists can tell you all about the human body, so "fearfully and wonderfully made." Psychologists are familiar with the structure and functions of the mind. But ask them the origin of man and they are silent.

Not all; oh no. The sciolists are always with us, impoverished of facts but rich in if's perhaps and peradventures. Here is their chief hypothesis, put on canvas in plain colors: A pair of "hairy quadrupeds, arboreal in their habits" (*sic* Darwin) coming out of a primeval forest, not erect on two feet but springing from bough to bough of the overarching trees by making use of their bony paws and prehensile tails, or leaping along the ground on all fours, while emitting inarticulate cries through black, protruding lips—These be thy progenitors, O self-respecting man!

Nevertheless, however family pride may revolt at this presentation of our pedigree, if it is a scientific fact we are bound to accept it. But fortunately it is merely a hypothesis. Nobody pretends that it rests on demonstration, only on a series of futile attempts to bridge a series of unbridgeable chasms between man and the lower orders of life. Again and again and again a couple of teeth and a leg-bone have been heralded as the discovery of the missing link. If it were not so disappointing it would be grotesque. One cannot forget the aphorism of a famous humorist: "It is better to know a few things that are so, than to know a great many things that are not so."

And meanwhile the only rational account of the origin of the human race stands as

given in the Book. Its affirmations as confirmed by established facts, are these:

First, Man is a unique being, separated by vast and unbridged chasms from all the lower orders of life. His main distinction is indicated by Sir William Hamilton in these terms: "Man is not an organism but an intelligence served by organs."

Second, as all established facts go to show, the whole race is of common origin and had its origin in a single pair; as stated by Paul on Mars Hill, "All nations are of one blood."

Third, as all investigations of anthropologists indicate, primitive man was constitutionally as perfect as the man of our time. The oldest skeleton shows that he was physically all there; as it is written, "In the beginning God created man in his own image and after his likeness: he breathed into his nostrils the breath of life and made him a living soul."

Fourth, the Book follows up this statement with some ancient Genealogies which seem to the cursory reader of Scripture as dry as Xenophon's catalogue of ships, but which are the anthropologist's best aid. They do not carry us back through a series of unfounded hypotheses to what Carlyle calls "an origin in grogspawn" but from generation to generation until, erect and self-respecting, we find ourselves descended from "Enos, who was the son of Seth, who was the son of Adam, who was the son of God."

The Book gives us a reliable account of the Origin of Sin.

As to the fact there is no difference of opinion. Observation and experience alike affirm that "there is none that doeth good, no, not one." Two things are beyond dispute:

First Sin is here and it has apparently no right to be here. It is not an essential or organic part of the human constitution. If a man in charge of a Corliss engine were to discover, one morning, that every wheel and piston-rod and pinion were out of order, all things grating and creaking and going wrong, he would say, "A foreign factor has somehow gotten into this machine." And this statement would be scientifically correct as applied to the human race. Man is the only mechanism in the universe which is everywhere and always out of gear. Every star in the solar system obeys the laws of its being; so does every living creature except man. The obsolete word *anomy*, meaning without law, furnishes the best definition of sin.

Second. Suffering is the corollary of sin. The conditions of man's being are bound to involve him in it. Lawlessness itself is subject

to law; the law being, "Whatsoever a man soweth that shall he also reap." This is what the Buddhists call *Karma*, "the law of consequence." Thus suffering is accounted for by referring it to sin.

But whence came sin? Here Scripture points to two figures issuing from the gate of Paradise and makes the following affirmations concerning them:

(a) This man and woman were created in a state of innocency: that is, wholly free from sin.

(b) They were placed in a garden where everything was favorable to their continued happiness and development into better things.

(c) They were there subjected to trial. To raise the question of justice in this connection is impertinent and inconsequential. It is purely a question of necessity. The innocence of the primal pair was merely a temporary condition. They must inevitably move out of it into either sin or righteousness. Mere innocency has no moral quality: it is the negative whiteness of a marble image. Character is positive; and trial alone can develop it.

(d) They failed to pass the ordeal; and in failing they lost not only their innocence but the splendid possibility of gaining a positive character and fixed habit of obedience which would have made them morally like God.

(e) Then came suffering, in the necessity of the case. The Fall entailed the forfeiture of the peace which is conditioned on righteousness. Paradise is ever lost by sin and can only be regained by getting rid of sin and putting on "the righteousness which is of God." In going forth out of Paradise these original prodigals set their faces toward the far country of further sin and suffering. They had contracted a tendency which was destined to ripen into inevitable indulgence.

"Sow an act, and you reap a habit; sow a habit, and you reap a character; sow a character and you reap a destiny." The law is automatic. It does not wait for Sinai or tables of stone; it is written in the constitution of man, interwoven with his nerve and sinew.

So the exiles went forth to sin and suffering. The keeping of the garden had been a pleasure; but thenceforth the thorn-encumbered ground was to yield its fruits only in "the sweat of the face." Work was to become drudgery, being accompanied by worry, which is the antithesis of faith. The first of weary pilgrims went forth into the world of industry to be "brothers of the ox." They hid their faces and bent their backs under the burden.

There would be blood flowing and hearts breaking before they were through with it.

(f) Then follows the transmission of sin. Did I say "before they were through with it?" Aye; here is the misery of the situation: "No man liveth unto himself and no man dieth unto himself." These exiles will have children; and, because the fathers have eaten sour grapes, the children's teeth will be set on edge. But you say you do not believe in the doctrine of Original Sin? My friend, you are half a century behind the age! No student of science nowadays denies original sin; only it is called "heredity." There is no denying the sight of one's eyes. The evidence is all about us. You may raise the question of justice, but the universal fact is indisputable. "Children look like their parents."

(g) Then death. "The soul that sinneth, it shall die." Here again Scripture rests on undisputed facts. The foreign factor which has gotten into your Corliss engine has produced friction; and unless you can make an end of that friction, it will bring your machine to inevitable ruin. But what shall make an end of sin? The moral organism is under momentum; the disturbing factor works with accelerating force; how are you going to stop it? In time or in eternity, how will you ever stop it?

And this Book gives a reasonable account of the Origin of Hope.

A great truth is wrapped up in the fable of Pandora's box. "Hope springs eternal in the human breast." Go where you will, the world over, you will find men dreaming of deliverance. They cannot believe that the God who created them will leave them to despair. But where is the ground of this universal hope? There is absolutely nothing in unaided reason to account for it.

"Life without hope draws nectar in a sieve,
And hope without an object cannot live."

What is its object? The most unaccountable thing in the world, from the standpoint of human wisdom is the light on Christian faces. Adam and Eve caught it when the Lord said unto them, In the fulness of time the Seed of Woman shall come and bruise the serpent's head. Their children began to build altars, in commemoration of that hope; and as generations passed lambs were sacrificed to keep alive the prophecy of the coming of this Seed of Woman (who is called therefore "the Lamb of God—slain from the foundation of the world") until lo, he comes! This is the light of the world! This is the

hope that maketh not ashamed. This is the anchor-chain that binds the world about the feet of God.

Is there any other hope? Ask Socrates, as, with the cup of hemlock at his lips, he bids his disciples farewell: "Whether I go to death or life, I know not." Ask Confucius, the spiritual advisor of the greatest of pagan nations, "We know nothing of the future; we are living here and now; let that suffice us." Ask the materialists of our time; the "makro-biologists," who are bending all their energies to add a few days, possibly a year, to the average life of men—why? Because, so far as they know, death ends all.

The end draws nigh. "John Knox, dost thou hope?" Too near the border line to speak, he lifts his hand, points upward and is gone. His hope, as an anchor, takes hold of that within the veil, "whither the Fore-runner hath for us gone!"

Thus the Book throws light not only on the beginning but on the outcome of things. *Spes Unica*. Here is our only hope. "How firm a foundation, ye saints of the Lord, is laid for your faith in his excellent word." The luminous shadow of the Cross is over us.

In 1498, Columbus wrote to his sovereign, "I am convinced that the terrestrial paradise is located in the land which I have discovered beyond the Western Sea." Nay, that original Paradise shall never be re-entered by mortal man: but voices call us to a fairer Garden, "where grow such sweet and pleasant flowers as nowhere else are seen." We pass through the world as pilgrims and sojourners, lineal descendants of the original exiles from Paradise, trudging on weary feet through a wilderness of sin and suffering, lusting for lost fleshpots, yet ever overshadowed and guided by Messianic hope, and "looking for a better country, even an heavenly, and for a city that hath foundations, whose builder and maker is God."

Of that celestial City it is written. "In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits and yielded her fruit every month; and the leaves of the tree were for the healing of the nations." And, best of all, it is written that those who enter there "shall go no more out forever!"

We close where we began: the Bible, whether scientific or not, is the only Book that gives a scientific account of the origin of things. "In the beginning, God!" This is

the sum total of all that is known or can be known about it. But this is not all nor the best. Through the glamour of the past shines the Light that lighteth every man that cometh into the world, the Light that kindles joy on earth and guides the way to heaven's gate,

the Light of the glory of God in the face of Jesus Christ; of whom we confidently say, "I know whom I have believed and am persuaded that he is able to keep that which I have committed unto him against that day!" —D. J. B.

I subscribe for 15 different religious magazines, but I place yours above them all. It covers more ground and covers it more completely.—*Rev. W. B. Snyder.*

Radical Unbelief



OUR journal does not deal very largely with downright infidelity. We seem to be kept busy with other things that come nearer to the heart of the Christian church. An enemy within our own borders, such as Modernism, is apt to attract a good deal more attention than opponents outside who seem to be quite far away. Moreover, the infidels have journals of their own, a few of them, and comparatively few Christian people, we imagine, ever see and read their output. But the productions of the liberalists are often published in our religious papers and in books issued by great literary and religious publishers.

There is, however, an active infidel propaganda constantly going on in this country as well as in other lands, and it publishes some journals, books and tracts. Quite frequently some of these come to our desk. To reply to all their attacks on the Bible and Christian people would occupy all our space, and would not, we believe, be profitable.

Some time ago a writer in an infidel paper complained about the harsh treatment that infidels receive at the hands of some Christians. He did not like to have such words as "crass" and "blatant" applied to him and his fellow-unbelievers. It is better, we grant, to avoid calling opponents bad names. Sometimes people may feel like "calling a spade a spade," but proper self-restraint is usually better, and is more apt to win the good will of the unbeliever. We polemicists do not always remember that, if we anger an opponent, we can hardly hope to win him to our side; whereas kindly treatment might first secure his good will, and thus incline him to pay respectful attention to our arguments.

It must be said, however, that many unbelievers are much given to vituperation. For example, a large full-page advertisement of an infidel firm has been sent to us. They want

"a Voltaire for America." It says: "In his day Voltaire taught France toleration. In his day Voltaire struck with all his might at the hypocrisies, the fallacies, the bunk which enslaved his nation. . . And we need, above everything, to free America likewise." Elsewhere this advertisement speaks of "sham the enemy of freedom." Then it adds, "Hypocrisy cheats us, bunk deludes us, intolerance enchains us." Then the advertiser cries, "And I, for one, revolt!" He announces his magazine to be "a Smasher of Shams," using the capitals as we have quoted. His determination is to "hold up to the clear light of reason the outworn shams of religion, the creeds and dogmas which blight men's souls." And he intends to expose "every other falsity and delusion fostered by bigotry and superstition." He is going to wage "a fight without gloves." This fight, he exults, is "full of the joy of battle—battle against falsity, superstition and prejudice, against the oppressors of thought, the charlatans, the bigots." All this is to be done in the interest of "Toleration," written with a capital T.

In reply we desire to say that such a free use of abusive language will help no cause, infidel or Christian. Most people will decide at once that it betrays an angry spirit, which always discolours and warps the judgment. Men of the judicial frame of mind are not filled with resentment, but with kindness. They want to present any worthy cause in as winsome a way as possible, so as to attract men to it rather than repel men from it. We would gently remind unbelievers, who use so many epithets, that Christian people are not the kind of people they represent them to be; and knowing that they are badly misrepresented, they will simply turn away from the contemners as persons who misunderstand them, and who perhaps do not want to understand. The fact is, true Christians love unbelievers,

and would be only too glad to see them come. Christ and experience His grace and joy and power in their hearts. We do not want the faithful to think that we hate them. True Christians do not hate anybody. If people have objections to Christianity, the right way to do is to state them calmly and kindly, and present their reasons without abuse.

Of course, we read Rupert Hughes' angry assault on Christianity and the church shortly after it was published in the *Cosmopolitan Magazine*; but we felt that it was not worth while to use valuable time and space in making reply, although we have been urged to do so. It was self-evident that Mr. Hughes was angry, very angry, and we know that no man in such a mood can think clearly and judiciously. What would be the use of trying to argue with a man in a furious temper? Moreover, while Christian people have their faults,

some of them grave enough, they are not the awful people that Mr. Hughes represents them to be. So from the very start we saw that he was on the wrong trail, and we did feel that we had the time to follow him in his sad wanderings. Our parents and grandparents were Christians; and we know that they lived good lives and died happy deaths because they had faith in Christ. So we know many Christian people both by personal contact and by reputation, and we do not find them mean and false and superstitious, but, on the other hand, many of them are gentle and lovable and intelligent people.

So we cannot spend much time in dealing with polemicists who engage in wholesale abuse; we believe that their wrong methods and temper are the strongest testimony against their cause.—L. S. K.

"If the Righteous Scarcely Be Saved"

TWO things are provided in the Scriptures and constantly cultivated in behalf of believers: they are assurance of salvation and the constant pressing after a personal character like unto our Lord's. It is a certainty of being saved and an ardent desire to be like our Saviour. The word righteous in Scripture is used in a two-fold sense. That righteousness which is imputed and accredited to us because Christ has settled all the claims of infinite justice in our behalf. It is the guaranty that we shall never come into judgment, but are sealed for the presence and glory of our Lord. This is not obtained through any effort or struggle of ours, it is received as a free gift through faith and belief of God's Word, pure and simple. This faith in the soul is a life and power; it produces in the soul a desire and an effort to be conformed to the will of God, and hence to become more and more like our Lord. This faith is the gift of the Holy Spirit, and this same Spirit sustains the desire for holiness and the effort to receive it. It is the constant exercise of this effort after holiness that reveals to the believer his own shortcomings. This maintains humility and awakens sympathy and patience for the shortcomings of his fellow believers. This sense of his own failure reveals to him the necessity of constant diligence, and leads him to the vivid appreciation of the question proposed by the apostle. "If the righteous scarcely

be saved." This result is a safeguard against all indifference, sleepiness and conformity to the world on the part of the Christian who, while assured of his salvation, presses "on to the mark of the prize of the high calling in Christ." It is this sense of security in the salvation as a free gift and at the same time the longing and striving after Christ's likeness which is the mark of the true Christian and his high calling in Christ. One appreciates the expression in the text, "Scarcely be saved." He remembers the injunction, "As far as in you lies live peaceably with all men." "As you have opportunity, do good to all men." "Overcome evil with good." "Love your enemies." We think of love as a soft, sweet sentimentality. But when we notice Paul's analysis of love, which requires us to be long-suffering, not easily provoked, not behaving unseemly, rejoicing in the truth, rejoicing not in iniquity, believing all things, bearing all things, and enduring all things, etc., there are very few of us that can claim a large measure of it, and love becomes anything but a soft sentiment. In a word, the larger and truer one's faith in Christ, as his absolute and only Saviour, the stronger the desire and effort to be like him, and the stronger the effort, the more conscious we become of our own defects, and "of the scarcely be saved," and the more completely we cast ourselves upon the mercy of God, and press on with eagerness to do his will. This makes our souls joyous and happy,

and delivers us from self-confidence, spiritual stupor and indifference in the struggle. The apostle joins the assurance of salvation with the diligence of salvation very strongly and closely when he says: "Christ gave himself for us that he might redeem us from all iniquity, and purify unto himself a peculiar people zealous of good works."

The Christianity of our age, as well as of former ages, is constantly tempted to fall into one extreme or another; either to depend upon our own efforts for salvation or to fall into sleepy security, believing we are saved, regardless of what we are or what we do. The Spirit of God, when present, keeps us from these deadly extremes. Chalmers, after speaking strongly and decidedly of the salvation of assurance, speaks of salvation as diligence in this way: "In addition to these

labors of the unseen Spirit to fill the whole history with the doings of a visible obedience to labor in the ordinances of religion, to labor in the attention and the offices of social intercourse, to labor in the visitation of liberty and kindness, to labor yet with a spirit schoolmaster out of all its worldliness, in the business of our calling—these are the tests of Christianity here; and then when done to the glory of God and in the name of Jesus, will be the triumph of Christianity hereafter."

When one takes this view of Christianity, counting its assurance and its diligence, he is prepared to appreciate the entire statement of the apostle: "If the righteous scarcely be saved, where shall the ungodly and the sinners appear?" Living is a serious business, more serious than the rush of the age permits us to realize.—D. S. K.

Scientists and Their Persecutors



AMONG liberalists and infidels it has been quite the fashion to accuse Christians during the Middle Ages of persecuting the scientists and thus being obstructionists in the way of the progress of knowledge. New light is thrown upon this subject by Dr. Louis T. More, Professor of Physics in the University of Cincinnati, in his stirring and capable book, "The Dogma of Evolution." One of the hobbies of the accusers has been the burning of Bruno, who is supposed to have been a martyr to the cause of science. But Professor More has this to say about that event:

"The burning of Giordano Bruno in 1600 is often cited as an example of the prevailing attitude of the church towards science. While it was a futile attempt to crush heresy, science was not in the least involved, as Bruno was in no sense a man of science."

This seems to be the truth in the matter. Bruno was a heretic, not a scientist. We have read elsewhere that he was so caustic and insulting in his criticisms of the church, her doctrines and her institutions that he stirred the wrath of the monks, who in their resentment brought about his death. This act is in nowise to be condoned by Christian people, but it does show that there was fault on both sides, and all fair-minded will recognize all the facts in the case.

Concerning Galileo, Professor More brings out some enlightening information. He says:

"The most celebrated case, of course, is that of Galileo. But even here Galileo had aroused personal enemies by incessant attacks of the most bitter sort on the Jesuits. Not content with the convincing nature of the scientific discoveries which came from his fertile mind, he used his proofs of the Copernican theory as a weapon against the dogmas of the church and wrote 'Dialogues' with a pen dipped in vitriol. And it is true, as Kepler is reported to have said, that the theory had quietly been gaining ground unmolested for eighty years and had found support among many of the more enlightened of the ecclesiastics. His trial was the personal reply of the Jesuits to his enemies, rather than an attack on science. And one is rather struck with the reluctance of the Popes to bring the question to an issue."

We make these citations, not to excuse persecution of any kind for a single moment, but to show that there was some blame on both sides. Besides, it should be remembered that some color is given to the above delineation of Galileo's character by the fact that he did not act bravely at his trial, and stand by his convictions, but retracted his former scientific teaching to save his life. In this respect he did not display the heroic spirit of the Christian martyrs, some of whom were even women and children, who endured the most terrible torture rather than deny their faith in Christ. Read the story of Perpetua and Felicitas and compare it with the unheroic conduct of the scientist.—L. S. K.

The Love that will not let us Go

IT is easy to say "God is love,"—just as easy as to say "eternity" or "infinite space"—and just as difficult to measure our words. We are like children on the beach trying to dig up the ocean in a gourd. O the length, and breadth, and depth and height of it!

In all the sweep of human observation and experience there is no suitable analogy for the love of God; the nearest approach to it is in the attitude of the father in the Parable toward his wayward boy.

It would appear that this younger son had a wayward will of his own, a will that had involved him in a sea of troubles: but even in the ungrateful years of his expatriation, his father loved him. And after his return he was fed at the same table and clothed as comfortably as his older brother, though from every worldly point of view he ill deserved it.

In like manner the gifts of Providence are distributed "without respect of persons." The rain falls upon the thirsty fields of "the just and the unjust alike," (Matt. 5:45), so that even the desolate and waste places are made to rejoice. (Job 38:26.)

The conclusion is inevitable: "Bless the Lord, O my soul, and forget not all his benefits!" Yet there are multitudes of respectable people who live on God's bounty without the common courtesy of thanks! In the morning they set forth into an Unknown Country of cares and responsibilities without invoking his guidance; and at night they enter another Unknown and defenseless Country without an apparent thought of his protecting care. Such a prayerless life is a reckless and most unreasonable life. And still God bears with us and we keep on living and moving and having our being in Him.

But, again let us ask, why did the father of the prodigal allow him to leave home? Perhaps he knew that, considering all, it was the best thing to do. Over my desk in the old village school was this motto: "*Experience is a Bitter School, But Fools Will Learn in No Other.*" The Far Country has its lessons: "There's wit there, ye'll get there, ye'll find nae ither where." And the issue in this case proved that the father was right. The beggarly youth who returned from the Far Country was a great improvement on the young fellow who, with his "portion of the

living" in his girdle, went swinging out toward it.

We pray, "Lead us not into temptation;" and we may be assured that "God tempteth no man:" (James 1:13). Nevertheless if our faces are set toward temptation he may allow it, in the hope of our bringing back some salutary lessons from the bitter school. This is a part of our chastening for good; and happy is the man who can profit thereby: as it is written, "No chastening for the present seemeth to be joyous but only grievous; nevertheless afterward it yieldeth the peaceable fruits of righteousness to them that are exercised thereby," (Heb. 12:11). Furthermore, "we have had fathers of our flesh who corrected us, and we gave them reverence; shall we not much rather be in subjection to the Father of spirits and live? For they verily chastened us after their own pleasure, but he for our profit, that we might be partakers of his holiness." (Heb. 12:9.) And again, "Blessed is the man that endureth temptation (trial,) for when he is tried he shall receive the crown of life, which the Lord hath promised to them that love him:" (James 1:12).

It is safe to say, however, that after allowing his son to leave home the father did not forget him. He was doubtless disturbed by rumors of his profligate life in the Far Country. There would be heart-soreness, and anxious solicitude and prayers in the wakeful watches of the night. At this very hour there are farmer's sons wasting their substance out yonder on "The Great White Way," and girls dancing their young lives away in cabarets, whose parents are staining their pillows with bitter tears and hoping against hope for their return. In this we have a faint similitude of the long-suffering, never wearying love of God.

It is written of Jesus that "when he knew that his hour was come that he should depart out of this world, having loved his own which were in the world *he loved them unto the end.*" He knew that Judas was about to betray him, that Peter was about to deny him, and that all his disciples were about to forsake him; but that did not cool the ardor of his love. So, sitting on the throne of his majesty today and witnessing the misdeeds of the children of men, he could end it all and justly with a breath of his nostrils, but his loving heart broods over them. Why are the

evil-doers spared? "Beloved, the Lord is not slack concerning his promise as some men count slackness, but is long-suffering to us-ward, not willing that any should perish but that all should come to repentance." (2 Pet. 3:9.) Witness his forbearance in the case of Ephraim; "I drew him with hands of love and he compassed me about with lies.—O Ephraim, how shall I give thee up? How shall I make thee as Admah and Zeboim? My heart is turned within me!" (Hosea 11:8.)

Years ago I visited the Giant's Causeway in company with some ministerial friends, one of whom had recently lost his sight and, to add to his lonely sorrow, had been heartlessly abandoned by the lady whom he had expected to make the companion of his life. This was the man who, under such distressing circumstances, found comfort in the secret place of the Lord's pavilion and gave expression to it in the familiar hymn,

"O Love that *will not let me go*,
I rest my weary soul in thee."

It is a mistake to say that God meets the returning sinner only "half way." The prodigal halts in sight of his home. The hope and courage that have sustained him on his difficult journey thus far have all oozed out. Now what? "His father sees him while he is yet a great way off."

Nor is that all. He might have seen him and not recognized him; but seeing him with the two eyes of his heart he knows this ragged stranger as his own dear boy. And he had "compassion upon him." Pitiful indeed is the bent figure of the prodigal on yonder hill. All the memories of his sweet, wilful boyhood come thronging to the father's aching heart and eyes. See, he "runs" to meet him. Tomorrow he will feel the strain upon his aged limbs but what matters it? His son is coming home! He has reached him; he "falls upon his neck"—(Here imagine a parenthesis with all love's sobbing silences in it)—and "kisses him."

Put into that kiss all the possible content of an infinite heart and you have a faint expression of what Paul intimates where he says: "I bow my knees unto the Father of our Lord Jesus Christ of whom the whole family in heaven and earth is named; that he would grant you according to the riches of his glory to be strengthened with might by his Spirit in the inner man, that Christ may dwell in your hearts by faith, that ye, being rooted and grounded in love, may be able to com-

prehend with all saints what is the breadth and length, and depth and height, and to know the love of Christ which passeth knowledge, that ye might be filled with all the fulness of God." (Eph. 3:14-19.)

No reader of The Golden Parable can fail to observe two singular omissions. The first is the absence of all mention of a mother in the prodigal's home. Is this because we are expected to find both father-love and mother-love in God? (See Isaiah 66:13.) It must be so: otherwise there would be a great something missing in it.

A wife, bearing signs of poverty and ill usage, once called me to the bedside of her dying husband. "He has lived a bad life," she said, "and I'm not sure he'll see you." When I was announced as the minister he straightway turned his face to the wall and refused to hear or utter a word. I opened the Bible but, instead of reading from the printed page, I began to repeat the Scottish version of the best beloved of the psalms:

"The Lord's my shepherd, I'll not want:
He makes me down to lie
In pastures green, he leadeth
Me the quiet waters by."

Presently the sick man's shoulders began to tremble, and as I went on the memories of a home in the Hielands came crowding back to him. Soon a fevered hand was reached out; I held it and went on:

"Yea, though I walk through Death's dark vale,
Yet will I fear no ill;
For thou art with me, and thy rod
And staff me comfort still."

By that time he was quietly sobbing, "O my mither! Dear mither, I've wandered far!" And I trust the prodigal came home as I knelt beside him.

The other apparent default in the Golden Parable is that the father of the prodigal did not go to the Far Country to seek his son. But "no parable must be made to go on all fours." The needed thought is supplied in the companion Parable of the Shepherd who "left the ninety and nine and went out after that which was lost until he found it." The whole fabric of divine love is thus completed; as it is written "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life."


And here is its corollary, "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of

God! Therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet ap-

pear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is."—*D. J. B.*

Amid all the "advanced" writings today, with so much of pagan philosophy rampant, it is refreshing to read the Champion.—*A. Wm. Lewis, B.D.*

Christianity and Pleasure

HRISTIANITY is a religion of joy. Its songs, its teachings, its expectations, are all full of it. The Psalmist sang, "Bless the Lord, O my soul, and forget not all his benefits."

"Shout for joy, all ye that are upright in heart." Our Lord told us in the midst of life's darkest days to rejoice and be glad. The apostles took up the same strain and said, "Rejoice in the Lord always, and again I say, rejoice." Why, then, should the people of the world so often have the impression that Christianity is sombre and gloomy and opposed to pleasure. There are reasons for this, and we will try to state them.

It is due to false notions of what Christianity is. Through the struggle of history, there have been those who, being connected with the church, have considered asceticism as the highest virtue. This was, and is, the conception of Romanism. The nun, the monk, the cloister, penance, and pain have been for centuries set forth by papal teachings as the very highest manifestation of Christianity. The Bishop of Lyons prayed constantly, "that God would extinguish in his heart all attachment to creatures." "His love of heavenly things made all temporal affairs seem burdensome and tedious." This is not Christianity, but a war against it.

This false impression of Christianity is due to half-hearted Christians. These people may have passed over the line between life and death, from darkness and light (we dare not judge), but if they have, they keep so near the line, that they get little of the light and life, and remain dimmed by the shadow of the old life. Then all Christian service is a drag. They attend church as a cold duty. They find little pleasure in its message, its prayers, its songs, its ordinances, and its brotherly fellowship. The prayer-meeting has no attraction. They rarely study or even read their Bibles. If there is some church work that lies close to the secular, they will at least have a passing interest in it. At times they take part in non-spiritual but legitimate pleas-

ures, and then their countenances become radiant, and their whole being becomes aglow. They are in the condition of many of the Israelites in the Wilderness. They had been delivered from the awful bondage and slavery of Egypt, and their faces were set toward the promised land of freedom, peace and plenty. Yet they were so stupid that they longed for the old garlic and onions of Egypt. So, too, half-way Christians give wrong impressions.

The selfishness of the people of the world causes them to turn away from its sufferings and to give a deaf ear to its groans. The world is not a flower garden, or a playground. It is a place of struggle. It is a scene of suffering and pain, battle and bitterness. To this the Christian is alive. Of this he has been instructed by his Lord. "In the world ye shall have tribulation." He is also enjoined to help people in this struggle. "As ye have opportunity, do good to all men, especially to those of the household of faith." People of the world think of this world only as to what pleasure and benefit they can get out of it, and they cannot understand the Christian sorrow and sympathy for suffering men. All that side of Christianity is offensive to the world. Yet from this very line of life and service comes some of the greatest Christian joy. The mother who has lost her child and yearns and agonizes while it is absent, when once it is restored to her arms, breaks forth, not in laughter, but in tears—tears of joy. The inexperienced on-looker may mock such tears. But to the Christian, every soul rescued, every sorrow soothed, every suffering relieved, and every need met brings joy.

Christianity's attitude to pleasure may be thus stated: (1) It recognizes that there are legitimate and illegitimate pleasures. It enjoys the one and rebukes the other. Man's chief activity in this life is work, not play. Play or pleasure has its place, and comes in as a lubricant to the grind and machinery of life. It is therefore necessary, and to be properly and carefully used. No age of the world had greater need for legitimate pleasure

than this one. The pressure is fearful, and he who furnishes clean, restful, pure and truly relaxing pleasure is a benefactor. But every one who knows the world knows that there are destructive, unlawful pleasures which ever press to the front. There is also a tendency for innocent pleasure to degenerate into that which is not innocent, but full of violence and death. The movies had a fine opportunity to serve the age, but they failed. (2) Christianity says pleasure must be kept in its proper place or it will choke out good and virtue. Our Saviour warned us against the choking influence of the pleasures of this life. Grass is a fine thing if it be confined to the lawn, and kept in its own place. But in the garden it works great damage.

Christianity emphasizes the higher joys. The pleasures of this life last but a season. They are light and shallow, and we grow weary of them. Many people who once attended the movies almost nightly can now hardly be driven to them. So some pleasures that appealed to a child, are worthless to a vigorous boy; and the boy's pleasures do not suit the man, and so through all life. But there are some joys that abide forever and become sweeter and sweeter. Among these are the joy of salvation for ourselves and others, the joy of the Spirit's presence, the joy of the Scriptures, the joy of the hope that when we see Him we shall be like him, the joy of everlasting life, yea, joys endless in number and boundless in bliss.—D. S. K.

The Fruitful Life



IN these days, when we are giving so much notice to the observance of times and seasons and to the machinery connected with the Christian life, we often ask ourselves how all this appears to our Lord as he looks down from his glory upon the church in the present struggle and confusion. We are quite confident that what he most desires is fruitfulness. While on earth, he said: "Herein is my Father glorified, that ye bear much fruit." Such spirit and utterance spurs us to consider the fruitful life: its essential condition, its nourishment, its reasonableness, its perpetuity, and its antagonism.

The fundamental requisite of the fruitful life is cleanliness. This is recognized everywhere in the physical world, and it is just as true in the spiritual. Spiritual uncleanness appears in three forms: ungodliness, overt wickedness and scornfulness. The first of these is merely negative. It is this negativeness which opens the way for greater pollution. Overt wickedness is more apparent and striking, but not more dangerous. Sometimes its very emphasis arouses the soul. The final deadly state of uncleanness is scornfulness.

Every living being requires food or nourishment. The vegetable eats the mineral; the animal eats the vegetable; and man's physical nature feeds on the vegetable and animal. His mental nature cannot feed on these. It requires history, poetry, science in all its branches, and philosophy. But the personality and the spiritual nature cannot feed on these. The only food for the spiritual nature is the

Word of God revealed from heaven. The Psalmist says of the blessed, fruitful man: "His delight is in the law of the Lord, and in his law doth he meditate day and night." Person feeds on person. Every person we bite into is imperfect and has a bitter spot. There is one perfect Person whom we can eat, and eating will have joy and life. Christ says: "Except ye eat my flesh and drink my blood, ye have no life in you." The modern church needs more meditation on the Word and more eating of Christ. The seasonableness of the fruitful life is seen in all nature. Spring, summer, autumn and winter each has its own special fruits. Childhood, youth, middle life and old age each has its own particular fruitage if the life is clean and feeding upon the Word of God and the Son of God. The perpetuity of the fruitful life is given in the promise: "His leaf also shall not wither and whatsoever he doeth shall prosper." The first part of this promise is fulfilled in the resurrection. The second part is fulfilled in the fact that "all things work together for good to them who love God, who are the called according to his purpose." The antagonism to the fruitful life is the ungodly with whom we started. They come into judgment and they are like the chaff which the wind driveth away.—D. S. K.

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Happy are they who ever remember that the best paths of this world are slippery enough and keep near to God that He may recover them the moment their feet begin to slide.—*George Bowen.*

Politically Wise—Ethically Straight

THE following extract from an editorial in a leading political journal is worth pondering: "Independence of thought within a political party is essential; but a rejection of the fundamentals of a political party's faith is not independence, but secession. It is the duty of any honorable man, when he finds himself at war with the essential doctrines of any political, religious or other organization, to get on the outside of it. When he refuses to do so, he places himself in a contemptible position, and is unworthy of trust by his nominal party associates."

This seems to be the only ethical course. Even a college literary society would not long tolerate a member who was constantly breaking its parliamentary rules and violating the

articles of its constitution. It would speedily say to him, "You do not belong here. You must withdraw. Then, if you wish to, you can form another society of students who agree with your ideas."

Not long ago we asked a prominent member of a secret order what his society would do with a member who would promote doctrines contrary to the principles of the order. His answer was prompt: "We would at once expel him from the order." Here seems to be a principle of ethics that honorable men in other than strictly religious organizations generally recognize. It seems—and we say it sorrowfully—that it is only the religious liberalists who cannot see this important and clear ethical distinction.—*L. S. K.*

How it is Done

SO frequent is the expression "all scientists are agreed" that the common people are often deceived when some professor at a meeting of some learned society gives vent to an opinion. In the first place, he may be a speaker at some small section of the meeting which is advertised as being attended by thousands; but it not infrequently happens that the reporter knowing that he cannot hope to cover a meeting held in a dozen sections or more, selects for report the section whose topics offer the greatest opportunity for a headline. The result is that large gatherings are often reported in such a lop-sided way that the most important papers are never even noticed by the newspapers, while some very minor matter touched upon by one of the speakers may be flared up into the outstanding matter of the meeting. A case in point is the recent meeting in Washington of the American Association for the Advancement of Science which met in fifteen sections; but the paper that got the headline and a good part of the report in a great city daily was one on "Darwin and Bryan" by a teacher in one of the smaller educational institutions.

Further, it is entirely possible that even resolutions passed by such a body do not represent the real views of the entire membership by any means. In the first place, not nearly all of the members are usually in attendance, and in the second place resolutions are framed

by a small committee whose report is usually acquiesced in rather than adopted with enthusiasm. It is not difficult to slip into such resolutions, the majority of which are acceptable, one to which there will not be objection made because the group is so largely acceptable. Then the weight of numbers is heralded behind each resolution. Nor is it always known either that these numbers are pyramided by the addition of members who do not pretend to be authorities in the field in which the pronouncements are made which claim the authority of many noted names. A case in point again is the Association referred to above. "Any person interested in the progress of science and education in any way may become a member of the Association, and all are invited to do so." This year the members of a certain educational society were invited to join and the entrance fee was waived. It is too much to expect that every member of any affiliated society such as The American Society of Refrigerating Engineers stands committed by the fact of his affiliation to whatever pronouncement the biological section may see proper to make. Nor is it fair to thousands of such members to have them committed by resolution or address to positions in fields which do not concern them except in a very general way. Yet this is what happens at times through newspaper reports and through committee resolutions.—*C. C. E.*

The Best Man



WE are searching now for the highest type of man. Observe that all alike are sinners; or as Paul puts it, "There is no difference: all have sinned and come short of the glory of God." But some are sinners "saved by grace;" while others are sinners content to be unshriven. The former are known as Christians; and, taken by and large, they are the best people in the world. If evidence be called for it is forthcoming in two obvious facts.

For one thing, they are the people who are most frequently imitated. The allegation that there are hypocrites in the church is an involuntary tribute to Christian character, since it intimates that the world has at last found something worth counterfeiting. Why is it we never hear of spurious atheists or spurious infidels? Simply because in that case, counterfeiting would not be worth while. Men do not counterfeit leather medals but gold and silver coin, or paper money with something back of it.

The other fact in evidence is that when a Christian goes wrong he is pilloried for it. Let a deacon or a Bible teacher violate any of the sanctions of common morality and the newspapers proclaim it from the housetops;

but who ever saw such a headline as this: *Another Infidel Gone Wrong?* Why so? Because the world recognizes the fitness of things. When a free-thinker breaks the law he furnishes the reporter with no item of sensational news: it is only the expected that happens; but when a Christian is caught in any flagrant inconsistency he takes issue with public opinion; which is only another way of saying that *everybody knows what a Christian ought to be.*

But, granting that no Christian lives up to the full measure of his light, it remains that back of all Christians stands Christ himself; who is, by common consent, without spot or blemish or any such thing; whose perfection as a Man is the best evidence of his singular relation with the Father as his only begotten Son.

It must be taken for granted that every thoughtful man will say, "The Bible shall be my book, Christianity shall be my religion, the Church shall be the medium through which my influence can best be exerted, and the ambition of my life as a Christian henceforth shall be to let my light so shine that others seeing my good works, shall be led to glorify God. Thus shall I quit myself like a man."—D. J. B.

Notes and Comments



IT is well enough for the young (and their parents as well) to be forewarned in order that they may be fore-armed. A book that is being exploited a good deal just now by the liberalistic camp is Harold B. Hunting's "A Life of Christ for Young People." But we find it very defective. The Christ here set forth is a much diminished Christ. He is by no means the real historic Christ of the New Testament, our only authoritative source-book on our Lord's life and character. If we did not have the New Testament, it is extremely probable that we would never have known even that such a person as Christ ever lived.

In the book just named Christ is reduced to the proportions of a good man, conscious of being the Son of God. The author calls Joseph the father of Christ. Think of having your young people taught that "the majority

of Jesus' healings were cases of mental or nervous disorders." Of the raising of Lazarus from the dead this author declares, "What actually happened we do not know." But man! the New Testament teaches plainly just what happened—Jesus brought Lazarus back from the dead! We agree with a reviewer of the book who says: "The atonement of Jesus and the new birth are ignored. Such a one-sided presentation cannot win many young people to Jesus, simply because it ignores the primary work of Jesus in the human heart, the work on which the realization of His principles and ethics depends."

In view of the misemphasis being placed now-a-days by many savants on "society" and the "social mind," as if people could be herded into the kingdom of God like sheep and cattle, we like the following from an acute writer: "There can be no salvation of society that is not begun in and carried forward by the sal-

ation of the individual. . . Unless the individual is worth saving, society cannot be valuable. Unless we are more than mere products of a material system, there is no use brooding about ourselves at all. . . Unless we can have a new sort of individual, there can be no new society." All these inductions flow from the fact that the individual is a self-conscious and sentient being, and has been so constituted by his Maker. He is also a social being, which, too, is a part of his original constitution.

A critic of Dr. Shailer Mathews' book, "The Faith of Modernism," offers the following rapier-like remarks: "Dr. Mathews is strongly against any Modernist creed, recurring to the thought repeatedly, and then at the end gives us a proposed creed for them. While still denying that there can be any authoritative creed, he says that 'a Modernist, in his own words and with his own patterns, can make affirmations which will not be unlike the following:' Then he sets down thirteen articles, each beginning with creedal regularity: 'I believe.'" Consistency is such a bright jewel in the crown of Modernism!

Said the angel of the annunciation to Joseph, the betrothed husband of Mary (Matt. 1:23): "And they shall call His name Immanuel, which being interpreted is, 'God with us.'" This was said of Jesus, who was to be born of Mary. Nothing could more explicitly teach the deity of Christ. The word "Immanuel" is most significant. It is composed of Hebrew terms as follows: *EI*, which is the first syllable of *Elohim*, the Hebrew name for God, and *immanu*, which means "with us." Therefore the word means "God with us." Now read the first verse of the Bible: "In the beginning *Elohim* created the heavens and the earth." Thus the child Jesus is identified by the Angel Gabriel with God, the Creator of the universe. How, then, can any one who pretends to be a Christian reject the doctrine of our Lord's deity?

It is the custom of the President of the United States to kiss a selection of the Bible at the time he takes his oath of office at his inauguration. He selects his own place in the Bible on which to imprint his lips; therefore it must be his favorite portion. It is significant that President Coolidge chose the first chapter of the gospel according to St. John, the passage which says that Christ in the beginning was with God and was God, and then became flesh and dwelt among us. Our

president therefore must feel that the Saviour he needs is a divine Saviour.

"Who was the son of Adam, who was the son of God." That is the last link in Luke's account of the genealogy of Jesus. What does it prove? Two important truths: first, that Jesus, according to the flesh, was the offspring of Adam, the federal head of the human race, and therefore took humanity seminally into His Godhead; second, that Luke meant to trace the lineage of the human family back to Adam, who, being called specifically "the son of God," was directly created in the divine image. Had Adam had an age-long previous ancestry among the animals, surely Luke, if he was divinely inspired, would have given some inkling of it at this place. If he did not, he was very remiss, and deceived us by giving us the wrong impression of Adam's origin. All this proves what has so often been said in these columns, that the only honest way to interpret the Bible is just to accept its plain literal meaning. But we rejoice in the Biblical statement—Biblical, therefore divinely inspired—that Adam was "the son of God."

A liberalist recently, when asked whether he believed in the resurrection of Christ's body, replied scornfully: "No, of course, I don't believe that. I believe his body decomposed and went back to the ground like every other human body. But I believe the soul of Jesus rose from the dead and is permeating human society today." This man is "a well-known theological professor" (name not given). Indeed? Did the soul of Jesus first die and then rise from the dead? We were not aware that souls die! We do not know any one but a materialist who thinks that the soul dies. But we will place Paul's doctrine over against the modernistic theological professor's, and then people can take their choice. Paul says (Rom. 4:24,25): "We believe on Him who raised up Jesus our Lord from the dead, who was delivered for our offenses and was raised again for our justification."

On the permanence of species Dr. Bullinger, in his booklet, "The Fallacies of Evolution," offers these pointed remarks: "All the eggs of birds are identical in their chemical composition; and yet each egg produces its own species without any variation. Each species has its own identical habits and instincts, differing from those of other species. A duck hatched by a hen will, on coming out of its shell, seek the water, of which it can have had no previous experience, while the hen dare not

follow. . . The crab-apple and the vine may grow close together from the very same soil. Their roots may intertwine; they may have the same air, the same showers, the same sun; but the one will be sour and the other sweet. Their difference is seen to be permanent."

The evolutionists think they find evidence in the development of the human embryo of the vestige of a tail, proving that we humans have descended from a primate (that is, a sub-monkey or a pre-ape) which had a long tail. On this point Dr. Bullinger has this to say: "A further fallacy in this supposed proof is the fact that the apes have no tails; and the apes that have no tails are the stupidest of all; whereas the nearer they approach to man in outward appearance, the nearer they approach him in intellectual attainments."

The following observations are quoted from the editor of that stalwart journal, *The Southern Methodist*: "Far afield are they who would save man by reforming his outward environment, while evil is left regnant within his heart. That is reversing the correct process. When Adam fell, there ceased to be a Paradise on earth, and never will there be another until man himself is again made righteous. What man is will ever be determinative of what the world is."

Here is another good one from the same source: "The millions of mankind will never be 'scholastified' into being real Christians. That is not God's way of bringing men into His kingdom. It is not probable that all the scholars of his time could, by the arts of learning, have made a convert of the persecuting Saul of Tarsus."

Just ponder this from a cartoonist of a secular paper: "Faith in God makes a man humble; faith in himself makes him strut." Had we been smart and witty enough, we would have said that long ago. Will not the men who boast so much of their superior "scholarship" take notice?

Think it over! If evolution cannot account for the origin of matter, motion, force, life, species (Bateson and Scott), and man, then it fails us at all the strategic points. Given the origin of things, it is easy for science to account for the rest by empirical observation; but the crucial and pivotal question is, How did anything *new* ever get started? Therefore on the problem of origins

the evolution theory proves itself utterly inadequate. In contrast, place the doctrine of divine creations at all these crucial points, and you see at once that it gives an adequate explanation along the whole line. Not only does it assign an adequate cause for beginnings; it assigns no less an adequate cause for the development of things when once they are potentially started. It is a glorious doctrine—this doctrine of Christian theism.

This claim that Christianity is not a belief but a life smacks of spiritual pride and boastfulness, just as the claim of superior scholarship smacks of intellectual vanity. As long as a man believes that he is justified by faith alone, he will know that he is saved by grace alone; and that will keep him humble. His boast will be that he is a sinner saved by grace. He will not go about vaunting himself on his meritorious life. He will say that, whatever he does that is good and right, comes from God through Jesus Christ, to whom he is mystically bound through faith. On the other hand, the man who minimizes faith, and regards life the main thing, will be likely to be pluming himself on his own goodness, and that will lead to the old Pharisaism, which boasted of its superiority, as was the case with the self-righteous man who thanked God that he was not like other men. Thus, in order to be a true and humble Christian, one must be saved by grace through faith, and then thank God that the faith and life begotten within him by divine power leads to the fruitage of a good life. "It is by faith that it might be grace, lest any man should boast."

To prove that Dr. Fosdick has correctly labelled himself when he calls himself a heretic, let us compare his teaching on only one outstanding doctrine with that of our Lord Jesus Christ. Says Fosdick: "I believe in the persistency of personality through death, but I do not believe in the resurrection of the flesh" ("The Modern Use of the Bible," p. 98). Again: "When, therefore, a man says, 'I believe in the immortality of the soul, but not in the resurrection of the flesh' . . . only a superficial dogmatism can deny that that man believes the Bible" (p. 129). As usual, this is inaccurate: "that man" believes only as much of the Bible as he pleases, and rejects the rest. But what does our Lord say about the resurrection of the body? "And this is the Father's will, who hath sent me, that of all which He hath given me I should lose nothing, but should raise it up again at

the last day" (John 6:39); "And this is the will of Him that sent me, that every one that seeth the Son, and believeth on Him, may have everlasting life; and I will raise him up at the last day" (40); "No man can come to me except the Father who hath sent me draw him: and I will raise him up at the last day" (44); "Whoso eateth my flesh and drinketh my blood hath eternal life; and I will raise him up at the last day." So the crucial matter is not, Fosdick against orthodox believers; it is Fosdick against our Lord. That makes the case very, very serious.

No less positively does Dr. Fosdick reject the apocalyptic second coming of Christ. Here is his language: "I believe in the victory of righteousness upon this earth . . . but I do not believe in the physical return of Jesus" (p. 104). He also declares that the man who says, "I believe in the victory of God on earth, but not in the physical return of Jesus," still "believes the Bible" (p. 129). To be accurate, he should say he believes only those parts of the Bible that he believes. Then Dr. Fosdick tries to make us believe that St. John in his gospel "spiritualized the event." Here again he errs. John teaches that "the kingdom of God is within you," but he also teaches again and again that He will come again in visible form. In a previous paragraph we have cited several passages which teach that Christ will raise the bodies of believers "at the last day." Again: "He that rejecteth me, and receiveth not my words, hath one that judgeth him: the words that I have spoken, the same shall judge him in the last day" (12:48). This is solemn indeed, and ought to make men stop and think. In the same gospel we have these impressive words of our Lord: "Marvel not at this: for the hour is coming in the which all that are in the graves shall hear His voice, and shall come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of condemnation" (6:28, 29; see also verses 21-23, 25).

A prominent New York daily paper contains Dr. S. Parkes Cadman's eulogium on the Darwinian theory on this wise: "I should say that the Darwinian theory does more justice to the Presiding Mind of the universe than any theory I know. I am an evolutionist because I know no other theory that can be so directly and completely baptized by Christ as can this theory of a progressive development out of nothingness into everything, and Christ leading the victorious march. I have always

wondered that the church took fright and ran to the woods when this magnificent theory was first advanced." This is a remarkable and pitiful statement to come from a leading churchman. "More justice to the Presiding Mind of the universe!" More justice than the view that God created man directly in His own image—that He first made him a brutal beast slaughtering right and left! "Baptized by Christ!" Is that reverent? Christ endorsed the creation of man and woman in the beginning, referring directly to Gen. 1:27 and 2:23, 24 (see Matt. 19:4-6, Mark 10:6-9). Then how could He "baptize" the theory that man came up from a bestial stock? Oh! if men would only think more deeply before they write such things for the people!

To prove that the evolutionists represent primitive man as the exact opposite of the first man of Genesis, created in the divine image and living peaceably and happily in a garden, we cite *Science* for March 6, 1925. Our quotation from an article by Professor Raymond A. Dart, who found the skull of the child ape referred to in several preceding notes. Dr. Dart argues that the first men may have arisen in South Africa, where the conditions were difficult enough to "sharpen his wits and quicken the higher manifestations of intellect." Listen to Dr. Dart: . . . "In my opinion South Africa, by providing a vast open country, with occasional woodland belts and a relative scarcity of water, together with a fierce and bitter mammalian competition, furnished a laboratory such as was essential to this penultimate phase of human evolution." Compare this "open veldt country" with the Edenic garden of Genesis, with its many fruit trees; this scarcity of water with the well-watered garden; this "fierce and bitter mammalian competition" with Adam's peaceful relations with the animals of the garden and his naming them as God caused them to pass before him. Is it not passing strange that people cannot see that evolution and the Bible teach doctrines that are poles apart?

Professor Dart, just referred to, speaks about "our troglodytic forefathers." The word "troglodytic" is derived from a Greek word which means "one who crawls into holes" (see Webster's dictionary). It is applied to birds like wrens, which nest in holes, or to anthropoid apes like the chimpanzee or the gorilla. In any case, according to our evolutionist, man's remote troglodytic forefathers

were cave-dwellers. Does that doctrine agree with the story in Genesis which places man in a beautiful and fruitful garden? Does the Bible give any hint that Adam and Eve dwelt in a darksome cave, that they had to engage in an ensanguined struggle for their lives with the wild beasts around them? None whatever. The two ideas of man's origin are antipodes apart.

Inept parallelisms abound today. You might say these piping days are rife with fanciful and forced parallelisms. One of them is that it was bigotry that put our Lord to death on the cross. This is a Modernist charge, the implication of which is that the orthodox party are bigots, and therefore their theological predecessors were guilty of the crucifixion of Christ. Who but people of hectic imagination would ever find such a parallelism? How could evangelical Christians who believe in Christ, who accept Him as their Saviour, who rely solely upon His sacrificial death and sufferings for their salvation—how could *they* be the descendents of the malevolent people who slew Him so cruelly? You might as well accuse Mary, His mother, and John, the disciple whom He loved, of that high crime of history! It was not true believers in Christ who crucified Him; it was those who did not believe in Him; those who would not accept Him as their divine Lord and Saviour. While unbelieving bigotry was *one* of the sins that slew him, it was not the only sin. Cowardice, like Pilate's, helped to compass His death. So did wicked indifference like that of Herod. Simple hatred and cruelty, such as moved the Romans, were large factors in that tragedy. In brief, it was *sin* that slew Him; not *one* kind of sin alone, but *all kinds*. My sin and your sin, whatever they may be or may have been, helped to drive the nails into His hands and feet and the spear into His side. The false accuser's sins had much to do with the transaction. So had the evil-minded disposition that is sometimes shown in seeking for fancied parallelisms between the criminals of the past and true believers in Christ at the present.

We feel in conscience bound to put our American people on their guard against another Modernist, namely, Dr. James Black, of Edinburgh, whose writings are being widely exploited in this country, largely because he takes the liberalistic position. In one of his late writings he says: "It is foolish to read prophecy as if it were prediction. Prophecy

is not history written beforehand. . . The one thing we can always rule out is prediction." Think, dear reader, of the many times that Christ spoke of the fulfillment of the Old Testament prophecies. Just to cite one instance among many that might be given: "I came not to destroy the law and the prophets; I came to fulfil." Just be on your guard against the teaching of the Modernists. Your own sound evangelical sense will enable you to detect their departures from Biblical truth.

"Foolish to read prophecy as if it were prediction!" Surely the phobia of the Modernist is against Christ and His Word. In the solemn hour of our Lord's arrest in the garden of Gethsemane, when He rebuked Peter for using his sword, He said: "Thinkest thou not that I cannot pray to my Father, and he shall presently give me more than twelve legions of angels? But how then shall the Scriptures be fulfilled, that thus it must be?" A few verses further on He said: "But all this was done that the Scriptures of the prophets might be fulfilled." Do the Modernists realize the serious character of their teaching? They are destroying confidence in our Lord Himself.

* * *

Read the Book of Books


A man who will not in these days read books is near-brother to a fool. There are so many of them; so many of them that are good and interesting and worth-while; and the reading of them so opens up life, informs the mind, cultivates the spirit, and gives delightful companionship for the way, that not to read them, not to read many of them, seems such gratuitous and empty folly. But what shall we say of the man who refuses to read the Book of Books! . . . If the Bible is not to you an intensely interesting book; if it does not stimulate and thrill you every time you take it up; if you do not find wisdom and courage, and faith and good cheer upon its pages; if it does not give adequate meaning to your life, a solution for your problems and difficulties, offer you companionship and consolation, minister conviction of duty and true idealism for every-day living, then the fault does not rest with it but with you. And that is a fault you ought to remedy as soon as you can. It will be all this to you if you only come to know and love it.—*Guardian*.

THE ARENA

Alleged Discrepancies of the Bible

By William H. Bates, D.D., Greeley, Colorado

Chapter VII

T the seventh meeting Miss Rysen was the first to present a Bible difficulty. Said she, "One of the members of my Bible class handed me a couple of passages of Scripture last Sunday, the disagreement between which is, of course, only on the surface. Our experiences here assure me that our pastor can easily make the underlying harmony to appear. The passages are:"

Ex. 25:8, "*And let them make me a sanctuary, that I may dwell among them.*"

Acts 7:48, "*Howbeit the Most High dwelleth not in temples made with hands.*"

Said the pastor, "The statements here are not of contradictory, but of contrasted, facts. The first has reference to God's localized manifestation in grace: in that sense he does dwell in every true sanctuary. The second refers to his illimitable and omnipresent being: in that sense he cannot be comprehended by a temple, for 'the heaven and the heaven of heavens cannot contain him' (1 K. 8:27). The two texts contrast his ineffable condescension with his infinite majesty; his gracious presence with his people on earth, and his absolute dwelling place in glory. This true viewpoint makes them perfectly harmonious."

Said Fred Leges, "There is an apparent contradiction between these two passages which I would be pleased to have reconciled":

Gen. 14:22, "*And Abram said to the king of Sodom, I have lifted up mine hand unto [Heb.] Jehovah, God Most High*" (Rev.)

Ex. 6:2,3, "*And God spake unto Moses, and said unto him, I am Jehovah; and I appeared unto Abraham, unto Isaac, and unto Jacob, as God Almighty, but by my name Jehovah I was not known to them.*"

Said the pastor, "I considered this subject some time ago. If my count be correct, the Hebrew word for Jehovah appears in the Bible preceding the sixth chapter of Exodus, 193 times. So there must be a sense in which God was known to the patriarchs as Jehovah. As far back as the days of Seth 'began men to call upon the name of Jehovah' (Gen. 4:26). Yet according to Ex. 6:3, there must have

been a sense in which Jehovah was not known."

"I think," said he, "that a completely satisfactory solution of the difficulty may be found in the use of the word 'know.' The Hebrew verb thus translated, *yada*, primarily means *to see*, and secondary meanings come as the result of the seeing, viz., *to know*, *to understand*, *to comprehend*, *to be acquainted with*, etc. For instance, in Numb. 16:30; Deut. 9:3,6; 1 Sam. 4:6; 26:4; 2 Sam. 3:37; Ps. 81:5, *yada* is translated 'understand.' A person may know a thing, i.e., know that it is, and not understand or comprehend it. Abraham knew the name Jehovah, but did not understand its import. In the interview with Moses, God for the first time (Ex. 3:14,15) explains its meaning—"I AM THAT I AM"; i.e., the Self-existent, the Absolute, the Eternal, the Immutable One. This is not the designation of an attribute of God, but expresses the whole being. From this point on, God makes this name what it had not been before, his 'Memorial' Name, and it is to be such 'unto all generations' (Ex. 3:15). Thus, in the use of varied meanings of the word *yada*, 'know,' 'understand,' the contradiction disappears."

The pastor went on: "Moreover, almost all Scripture names have meanings. God made a progressive revelation of himself, of his character and attributes, under different names. For instance, when he entered into covenant with Abram at the enfeebled age of 90 years, he did so under the name of El-Shaddai, God the Mighty One, or 'God Almighty' (Gen. 17:1). He had the power to protect Abram and perform all that the far-reaching covenant required. So in Moses' time, God would make a new covenant with the children of Israel to deliver them out of Egypt, and he chooses a new covenant name, and to make it more emphatic he explains its hitherto unknown meaning. He was not before 'known' in covenant transactions as Jehovah, but now He is, and is to be henceforth, so known. Again the contradiction disappears."

Said Fred, "One would think, to read current discussions of the 'critics,' that the mean-

ing of the word Jehovah is not now known!"

"Perhaps so," said the pastor, "but surely it is not presumptuous to suppose that Moses knew Hebrew well enough to understand God's explanation of it, even though we with all our wisdom come a little short."

Said Fred again, "I would be glad to know the solution of the difficulty in the following two passages to which my attention was called by a member of the Agnostic Club:"

2 Sam. 6:23, "*Therefore Michal, the daughter of Saul, had no child unto the day of her death.*"

2 Sam. 21:8, "*The king took . . . the five sons of Michal, the daughter of Saul, whom she brought up for Adriel, the son of Barzillai, the Meholathite.*"

Said the pastor, "These texts are said to present a 'plain contradiction;' but I think an acquaintance with the preceding history will entirely solve the difficulty. If you will follow in your Bibles, as I call your attention to the passages, and regard the chronology that is given at the top of the reference columns, the matter will, I trust, be made plain."

The trio eagerly followed the passages, as the pastor gave them out and showed their setting. Said he, "You will see in 1 Sam. 18, that David's prowess won for him a wife,—not king Saul's eldest daughter, Merab, vs. 17, 19, as he expected, but Michal, the younger, instead (19:11). This was B. C. 1063. It was probably the next year, B. C. 1062, that Saul, for some reason, took Michal away from David, and gave her 'to Phalti the son of Laish,' 1 Sam. 25:44. In B. C. 1048, David, by his brother-in-law, Ishbosheth, recovered his wife Michal, from Phalti, 2 Sam. 3:15. She thus lived with Phalti 14 years. Six years later, B. C. 1042, David having meanwhile become king, his unseemly exhibition of himself in dancing before the restored Ark of the Lord, 2 Sam. 6:14,20, brought upon him the contempt of his wife; for the unwifely expression of which, there came, as is implied in the word 'therefore,' this judgment: '*Therefore Michal, the daughter of Saul, had no children unto the day of her death.*' Her non-child bearing must, accordingly, be reckoned from the time of David's saltatory performance in B. C. 1042. Of course Michal may have had children before this, and it is quite supposable that the five sons in question were the children of Phalti, born during the 14 years of his life with her. While, therefore, the alleged contradiction

thus instantly disappears, our supposition is made almost certain when we consider that in David's rendering up seven sons of the house of Saul for immolation, because of that king's crime against the Gibeonites, 2 Sam. 21:1-6, he would hardly have given his own sons, but he could fulfil the conditions by surrendering the five sons of Michal with the two sons of Rizpah, Saul's concubine, 2 Sam. 21:8. Thus, not only is there no contradiction, but the childlessness in the one case, and the five sons in the other, are fully accounted for."

Continued the pastor, "While this explanation seems to me to fully meet the allegation of contradiction, there is still another solution. It is also quite possible that 'the five sons of Michal, daughter of Saul, whom she brought up for Adriel,' were simply her foster-sons left to her for rearing, by her sister Merab, the wife of Adriel, 1 Sam. 18:19. It is significant that some of the manuscripts which the Hebraist, Dr. Kennicott, had for his great work, *Vetus Testamentum cum Variis Lectionibus*, 2 vols., as well as the Chaldee version, say: 'The five sons of Merab,' instead of Michal. You will recall that the deliverance of the Presbyterian General Assembly of 1893, at Washington, which we had before us at our second meeting, holds that 'errors and mistakes of translators, copyists and printers,' do not invalidate the inspiration of 'the very Word of God.' 'Michal' may possibly be a transcriber's mistake for 'Merab.' But whether so or not, I think the explanation given above completely removes the difficulty."

Said George Argent, "The two accounts, in Kings and Chronicles, of the escape and death of Ahaziah, king of Judah, are, on the surface, so differently variant as to appear formidably discrepant. They are:"

2 Kings 9:27,28, "*But when Ahaziah the king of Judah saw this, he fled by the way of the garden house. And Jehu followed after him, and said, Smite him also in the chariot; and they smote him at the ascent of Gur, which is by Ibleam. And he fled to Megiddo, and died there. And his servants carried him in a chariot to Jerusalem, and buried him in his sepulchre with his fathers in the city of David.*"

2 Chron. 22:8,9, "*And it came to pass, when Jehu was executing judgment upon the house of Ahab, that he found the princes of Judah, and the sons of the brethren of Ahaziah ministering to Ahaziah and slew them.*"

And he sought Ahaziah, and they caught him (now he was hiding in Samaria), and they brought him to Jehu, and slew him; and they buried him, for they said, He is the son of Jehoshaphat, who sought the Lord with all his heart."

Said the pastor, "A careful scrutiny shows that there are three things to be attended to here: 1. The cause of Ahaziah's death; 2. The place of his death; and 3. The place of his burial."

"It should be premised at the outset," he cautioned, "that these two narratives do not cover the same temporal spaces altogether. They overlap, to be sure; but, of what remains, 2 Kings recounts the beginning, and 2 Chronicles the end, of the tragedy; the second does not repeat, but completes, the first."

The pastor continued: "Ahaziah (885-884), son of Jehoram, or Joram (889-885), was king of the southern kingdom—Judah; in the northern kingdom—Israel, another Jehoram, or Joram (896-884), son of another Ahaziah (897-896), and grandson of the wicked Ahab (918-897), was contemporary king. The prophet Elisha deputed one of his theological students (2 Kings 9:1-7) to anoint Jehu, son of Nimshi, to be king over Israel, who should 'execute judgment upon the house of Ahab.' Jehu, to make place for himself upon the throne, had to get the reigning Jehoram out of the way. A few weeks before this time, the two kings, Ahaziah and Jehoram, had together been at war with Hazael, king of Syria (2 Kings 9:15; 2 Chron. 22:5,6). Battle was joined at Ramoth-gilead on the east side of Jordan. Jehoram was wounded, and, the battle over, he returned to Jezreel, on the west side of Jordan, for medical treatment (2 Kings 9:15). During the convalescence, Ahaziah kindly goes to see him. The conspiring Jehu gets busy. He and his followers descend upon Jezreel. They find the two kings together!"

Said George, "This is the situation at the time of the texts in question."

"Precisely so," said the pastor. "Instantly Ahaziah tries to escape, and flees 'by the way of the garden house.' He is pursued. Jehu shouts to his soldiers, 'Smite him also in the chariot;' and 'they smote him at the ascent of Gur, which is by Ibleam.' But he gets away and reaches the city of Megiddo, some nine miles west of Jezreel, according to Robinson, and there he dies. The 2 Kings narrative, you observe, simply states the fact of his death, but says nothing definite in regard to

the cause or manner of it. Now comes 2 Chronicles and gives the supplementary details. Jehu, as the minister of Judgment, slays king Jehoram (2 Kings 9:24), and then turns his attention to that monarch's accomplice in wickedness (2 Chron. 22:4,5), the escaped Ahaziah. He is found 'hiding in Samaria,' caught, brought to Jehu, slain. The two accounts, put together in proper order, simply tell a complementary and consistent story of the *cause* of his death. No discrepancy in this respect, surely."

"That is plain," said George; "now how about the place of his death, as between Megiddo and Samaria?"

Said the pastor, "2 Kings gives it definitely as in 'Megiddo,' and 2 Chronicles locates it 'in Samaria.' Now, understand please, that 'Samaria' is not simply a city, but is also a country of which that city is the metropolis; just as 'New York' is both a metropolitan city and a state. In 1 Kings 13:22, and in 2 Kings 17:24 and 23:29 we read of the 'cities of Samaria.' Amos speaks of 'the mountains of Samaria' (3:9). He must mean the country, for there is no mountain in the city. Davis' *Dictionary of the Bible* makes the district of Samaria coextensive with 'the territory occupied by the ten tribes, or the kingdom of Israel' (p. 635). And where is Megiddo? Why, it is 'in Samaria'! No discrepancy here, certainly."

The eyes of the trio fairly shone with delight at this easy solution of what had seemed so difficult, and their look had no gleam of doubt as to the satisfactory disposal of what remained.

Continued the pastor, "As to the place of burial, 2 Chronicles says nothing; simply 'they buried him'; but 2 Kings locates it in Jerusalem. After the king's death at Megiddo, apparently Jehu gave the body over to the king's servants for interment, who (as was fitting a 'son of Jehoshaphat who sought the Lord with all his heart,') most honorably, for royal burial, carried him in a chariot to Jerusalem and buried him in his sepulchre with his fathers in the city of David. No discrepancy here."

Thus what was thought to be so formidably discrepant was seen to be entirely harmonious.

Said Fred Leges, "What is the reconciliation of the discrepancy apparently on the face of the following passages?"

1 Kings 8:9, and 2 Chron. 5:10, "*There was nothing in the ark, save the two tables of stone which Moses put there at Horeb, when*

the Lord made a covenant with the children of Israel, when they came out of Egypt."

Heb. 9: 3,4, "*And after the second veil, the tabernacle which is called the Holiest of all, which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant.*"

Said Fred, "According to first text, there was in the Ark only the two tables of stone, while, apparently, according to the second, it contained, in addition, the golden pot of manna and Aaron's budded almond-rod."

Said the pastor, "You do well to say 'apparently, for a proper understanding of the word 'wherein,' in Heb. 9:4, will entirely remove the seeming discrepancy."

He continued: "Referring back to Numbers xvii, we find that twelve rods—one for each of the twelve tribes—with Aaron's name written upon the rod of Levi, were to be laid 'up in the tabernacle of the congregation, before the testimony' (vs. 1-4); and afterwards when the rods were brought forth, it being found that Aaron's 'was budded, and brought forth buds, and bloomed blossoms, and yielded almonds' (v. 8), 'the Lord said unto Moses, Bring Aaron's rod again before the testimony, to be kept for a token' (v. 10). Referring also to Exodus xvi, we find that 'Moses said unto Aaron, Take a pot, and put an omer full of manna therein, and lay it up before the Lord, to be kept for your generations. As the Lord commanded Moses, so Aaron laid it up before the Testimony to be kept' (vs. 33, 34)."

"Where were Aaron's rod and the pot of manna?" asked the pastor. "From the foregoing it is plain that they were *not* in the Ark itself, but in the second compartment of the tabernacle—the Holiest of all—in which place was also the ark of the testimony containing the two tables of the law."

"Now," continued the pastor, "in order to see the entire harmony of the New Testament record with the Old, all that is necessary is to have a proper understanding of 'wherein' in verses 2 and 4 of Hebrews ix."

"In both verses," said the pastor, "'wherein' is the translation of the preposition *er*, *en*, in' is the translation of the preposition *ev*, *en*, 'which'; and so 'in which,' in translation, becomes 'wherein.' Now, it is a simple fact that the pronoun 'which' included in the 'wherein' of v. 4, may have, in grammatical relation, any one of three antecedents; and of course

the right thing to do is to give it the antecedent that the requirements of the case demand."

"A mere glance at the passage," the pastor continued, "will show that the three antecedents are: 1. The tabernacle; 2. 'The Holiest of all,' i.e., the Holy of Holies; and 3. The Ark. Giving the pronoun the second antecedent, the Holy of Holies, as the case requires, the difficulty is solved; and the pot of manna and the blossoming rod are thus placed, not in the ark, but in the second compartment of the tent, as was the ark. Accordingly, the passages from the Old and New Testament are in perfect agreement."

Said George Argent again, "You remember that recently our prayer-meeting topic was 'The Rewards of Obedience to God,' Luke 12:41-48. Studying up the subject beforehand, I read 1 Samuel, chapter xv., which tells of Saul's disobedience, and I found what is to me a grave difficulty. Here are the verses:"

1 Sam. 15: 29, "*The Strength of Israel will not lie nor repent, for he is not a man that he should repent.*"

1 Sam. 15: 35, "*And the Lord repented, that he had made Saul king over Israel.*"

Said the pastor, "As you all know, this is one of the 'tough nuts' of exegesis; but maybe we can find a view-point which will relieve the difficulty. The Bible says that God does not repent, in such passages as these: Gen. 6: 6, 7 (on which Prof. Tayler Lewis, in Lange's *Genesis*, p. 288, has an extended dissertation) Ex. 32: 14; Judges 2: 18; 1 Sam. 15: 11; Ps. 106: 45; Heb. 7: 21, etc. Moses prays, Return, O Jehovah, how long!—and let it repent thee concerning thy servants' (Ps. 90: 13). Again, the Bible says that God does not repent, as in Numb. 23: 19; Ps. 110: 4; Jer. 4: 28; Ezek. 24: 14, etc. Now, both of these sets of passages are true if you allow, which is the fact, that the word 'repentance' covers different spaces of meaning. Among its significations are these: 1. A change of mind or purpose; 2. Regret or sorrow for wrong done or sin committed, involving a rectification of the wrong or forsaking the sin. In this second sense, man repents, but not God; for he is not a man, a sinner, that he should repent. In the first sense, both God and men repent, i.e., change their minds, and change their conduct, too. But you ask, 'Is not God unchangeable?' Yes, and it is just because he is unchangeable that he 'repents'! The real change, however, is not in God, but in man."

As Dr. Joseph Parker so well puts it in his discourse, in *The City Temple*, on 'Saul Rejected,' 'All the government of God is founded upon a moral basis: when moral conditions have been impaired or disturbed, God's relation to the matter in question is of necessity changed; and this change, justified by such reasons, could not be more conveniently or indeed more accurately expressed than by the word repentance.'"

George's face brightened, and he said with considerable enthusiasm, "I see it: for me the nut is cracked. This is simply 'differential calculus' applied to morals. I remember that in that branch of mathematics in college, quantities were divided into two kinds, 'variables' and 'constants,' and, in their relations to each other, one might be the 'function' of the

other. Here, man's sin is the variable, and God's righteousness the constant; and the functional relation requires that as sinful man varies in moral conditions, the unchanging God must necessarily follow with the constant principle of righteousness, and meet the changed conditions. That is to say, the unchangeable, righteous God must change, not himself, but simply his course of conduct, *i.e.*, 'repent,' so as righteously to fit the changed moral conditions effected by man. It was in fitting the conditions caused by Saul's change that God's repentance consisted."

"Precisely so," said the pastor, "and we will thank Dr. Parker for solving the difficulty for us so well, and George for illuminating it so lustrously."

A Study in the Genealogy of Jesus

By William H. Bates, D.D., Greeley, Colorado



OUTSTANDING and still unsettled questions in regard to the genealogy of Jesus, and differing, not to say opposite, views in regard to the same facts pertaining thereto, have led to the careful and searching study that follows; and it is modestly hoped that some determinative conclusions have been reached that, though hitherto questioned, may henceforth be considered final.

Matthew's and Luke's Gospels have genealogies; Mark's and John's have none. The common notion of a divine superintendence in the production of these writings would seem to carry with it a purpose in these genealogical inclusions and exclusions; and by the same token the fact that two genealogies are given, the assumption would seem to be warranted, if not required, that the two are necessary and also that there is a reason for their differences. To account, reasonably, for these differences, to reconcile what some have been pleased to call their discrepancies—*hic labor, hoc opus est*. But the undertaking is not altogether discouraging.

It is now among the commonplaces of Christian thought—so fully set forth in Gregory's "Why Four Gospels?"—that Matthew wrote for the Jew, Mark for the Roman, Luke for the Greek, John for the Christian;—Matthew's Gospel setting forth Jesus as the King of Israel, the son of David, the Messiah; Mark's, as the wonder-working Serv-

ant of Jehovah; Luke's, as the Son of Man; John's, as the Son of God.

Considerations in the two preceding paragraphs seem to have not only adumbration but definite implication in the earlier scripture doctrine of "*The Branch*,"—a matter that has subtle and yet forceful bearing upon the genealogy question.

In the Old Testament there are 18 Hebrew words translated "branch," but there is one of them, *tsemech*, that has, each of the four times it is so rendered, a very peculiar use.

It first appears in Isaiah iv. 2, "In that day shall the Branch of Jehovah be beautiful and glorious." This manifestly looks on to Isaiah xi. 1, 2, where another word, *netzer*, which is translated "branch," is used: "And there shall come forth a rod [shoot] out of the stem [stock] of Jesse, and a Branch shall grow out of his roots, and the spirit of Jehovah shall rest upon him," etc.

It next appears in Jeremiah xxiii. 5, 6, "Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a king shall reign . . . and this is his name whereby he shall be called, *The Lord [Jehovah] our righteousness*." Jeremiah xxxiii. 15, 16, is to the same import and in almost the same words; and it is in this immediate connection that it is said: "For thus saith the Lord: David shall never want a man to sit upon the throne of the house of Israel"

(xxxiii. 17). Thus far we have the Branch of Jehovah and the Branch of David.

The next time *tsemech* appears is in Zechariah iii. 8, "Behold, I will bring forth my Servant, the Branch"; and the last time it occurs is a little farther on (vi. 12), "Thus speaketh the Lord, saying, Behold, the Man whose name is the Branch."

But this "Branch" is just the Person portrayed in the Gospels! Isaiah's and Jeremiah's "Branch of David," "a king," is Matthew's King of Israel; Zechariah's "Servant the Branch" is Mark's wonder-working Servant of Jehovah; Zechariah's "Man whose name is the Branch" is Luke's Son of Man; and Isaiah's "Branch of Jehovah" is John's Son of God.

That these passages refer to Christ, and that they are Messianic, there is no need to argue. It is obvious.

We have, then, a Branch of David and a Branch of Jehovah, who is one and the same person, and as the Branch of David is the son of David, so the Branch of Jehovah will be the Son of Jehovah. The son of David is human, and by the same token the Son of Jehovah is Divine. By the Davidic lineage he gets a human nature, and by his Jehovah lineage he gets a divine nature, and so he is at once man-God and God-man; for a branch partakes of the nature of that out of which it grows.

It goes without saying that a person of such importance and filling so important a function, must have proper and adequate genealogical certification.

While what has been said in regard to the nature of the Messiah-Branch being both human and divine is all true, it will hardly do to say that while Matthew's genealogy traces the human lineage of Jesus, it is the object of Luke's genealogy to trace the divine lineage, albeit it does certainly go back to God. Matthew begins with Abraham and the line is traced downward to Jesus, while Luke begins with Jesus and the tracing is backward, not stopping with Abraham, where Matthew begins, but still backward and upward to the first human being, Adam "which was the son of God" (iii. 38). Matthew's is thus strictly Jewish, while Luke's is more than that,—racial.

As we proceed, the necessity for the two genealogies will emerge and the reason of their differences will appear. That we may have all the genealogical facts as to names before us, let there be first put the names

which Luke alone has, but using the Revised spelling and reversing his order so as to have a descending line as Matthew has.

1. God; 2. Adam; 3. Seth; 4. Enos; 5. Cainan; 6. Mahalaleel; 7. Jared; 8. Enoch; 9. Methuselah; 10. Lamech; 11. Noah; 12. Shem; 13. Arphaxad; 14. Cainan; 15. Shelah; 16. Eber; 17. Peleg; 18. Reu; 19. Serug; 20. Nahor; 21. Terah.

Next are the names which Matthew and Luke have alike:

1. Abraham; 2. Isaac; 3. Jacob; 4. Judah; 5. Perez; 6. Hezron; 7. Ram; 8. Amminadab; 9. Nahshon; 10. Salmon; 11. Boaz; 12. Obed; 13. Jesse; 14. David.

For the rest, they differ, and here is where trouble begins! They may be listed thus:—

MATTHEW	LUKE.
1. David.	1. David.
2. Solomon.	2. Nathan.
3. Rehoboam.	3. Mattatha.
4. Abijah.	4. Menna.
5. Asa.	5. Melea.
6. Jehoshaphat.	6. Eliakim.
7. Joram.	7. Jonam.
8. Uzziah.	8. Joseph.
9. Jotham.	9. Judas.
10. Ahaz.	10. Symeon.
11. Hezekiah.	11. Levi.
12. Manasseh.	12. Matthat.
13. Amon.	13. Jorim.
14. Josiah.	14. Eliezer.
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1. Jechoniah.	1. Jose.
2. Shealtiel.	2. Er.
3. Zerubbabel.	3. Elmadam.
4. Abiud.	4. Cosam.
5. Eliakim.	5. Addi.
6. Azor.	6. Melchi.
7. Sadoc.	7. Neri.
8. Achim.	8. Shealtiel.
9. Eliud.	9. Zerubbabel.
10. Eleazar.	10. Rhesa.
11. Matthan.	11. Joanan.
12. Jacob.	12. Joda.
13. Joseph.	13. Josech.
14. JESUS.	14. Semein.

(Luke) 15. Mattathias; 16. Maath; 17. Naggai; 18. Esli; 19. Nahum; 20. Amos; 21. Mattathias; 22. Joseph; 23. Jannai; 24. Melchi; 25. Levi; 26. Matthat; 27. Heli; 28. Joseph (?); 29. *Jesus*.

At this point two observations should be made. The first is in regard to this scheme of fourteens. Says Matthew: "So all the generations from Abraham to David are fourteen generations; and from David until the carrying away into Babylon are fourteen generations; and from the carrying away into Babylon unto Christ are fourteen generations" (i. 17).

That this arrangement of fourteens is

wholly artificial, is evident from the fact that in order to make it, a number of names in the direct line have been omitted. For instance, between Joram and Uzziah (7 and 8) in the second fourteen, the names of three Jewish kings—Ahaziah, Joash, and Amaziah—have been left out; and also between Josiah (14) and the next one, Jechoniah, Jehoiaquim has been omitted. The omission of names in genealogical records has a striking illustration in the case of Ezra, where (see Ezra vii. 1-5 compared with 1 Chron. vi. 3-15) he himself omitted at least six generations in his own genealogy. The first division ends with David and the second begins with David, thus counting him twice. All these names were presumably taken from well-known public and family registers, which were probably destroyed at the destruction of Jerusalem by Titus, A. D. 70, and it is quite likely that this grouping into periods of fourteen was for the purpose of assistance in memorizing. It seems proper and sufficient to say that Matthew's artificial catalog of the number of generations was meant to apply *only to this list given*, and not to the number that had actually existed, and was so made for a purpose then well understood, but which we now do not know. If this be so, then several of our present difficulties should count for very little, if not for nothing.

The second observation is in regard to the use of the word "son." We commonly understand by a son, one begotten by a father and born of a mother. Now, the Hebrew language has no word for grandson, and so, with the Hebrews, a "son" may be a lineal male descendant more than one remove down the line. Daniel, addressing Belshazzar, says: "God gave Nebuchadnezzar thy father" (v. 18), "and thou his son, O Belshazzar" (v. 22), although the relation between them was that of grandfather and grandson. And Christ speaks of Zaccheus as "a son of Abraham" (Luke xix. 9), though Abraham lived some two thousand years before. Accordingly, between two names that stand in juxtaposition as father and son, it is possible that a number of names may intervene. If this be so, we have a gateway out of which still other difficulties may alaciously disappear.

Now the question arises, What is the central purpose of these genealogies? The answer is, It is to show that Jesus is the lineal son of David and the legal heir to David's throne. *For this the two genealogies are required.*

Back in 1 Kings ix. 5, Jehovah, at his second appearance to Solomon, said to him, "I promised to David thy father, saying, There shall not fail thee a man upon the throne of Israel." God says, Psalm lxxxix. 3, 4, "I have made a covenant with my chosen, I have sworn unto David my servant: Thy seed will I establish for ever, and build up thy throne to all generations." And He says, Psalm cxxxii. 11, "The Lord hath sworn in truth unto David. . . . Of the fruit of thy body will I set upon thy throne"; and it is this that Peter refers in his sermon at Pentecost, "God hath sworn with an oath to him"—David—"that of the fruit of his loins, according to the flesh, He would raise up Christ to sit on his throne" (Acts ii. 30).

According to Matthew's genealogy Joseph is in the regular regal line from David. But at the head of his set of fourteen is Jechoniah (Coniah), through whom—a crucial point so often entirely overlooked and that very many scholars seem never to have noticed—succession is forever barred! Jeremiah xxii. 29, 30, "O earth, earth, earth, hear the word of the Lord. Thus saith the Lord, Write ye this man"—Coniah—"childless, a man that shall not prosper in his days: for no man of his seed shall prosper, sitting upon the throne of David."

If it be objected that, according to the genealogical list, Jechoniah or Coniah did have a child,¹ the answer is ready, for what is added shows in what sense childlessness is to be understood: "No man of his seed shall prosper, sitting upon the throne of David"; i.e. he was to have a "seed," but no *reigning* child.

Joseph had a right to David's throne as being in the royal line through Jechoniah, but even he could not occupy it because of this inhibition.

Thus far, then, in Matthew's genealogy there are two counts against Jesus' eligibility to David's throne: first, he was not the *fruit of David's body* through Joseph; and second, if he was, he could not, as a descendant of Jechoniah, occupy it because of this bar. These two obstacles must be overcome. And how?

There is therefore required another genealogy in which Mary has place. In the *Bibliotheca Sacra* for January, 1915, the Rev. Dr. H. W. Magoun has a very able paper on "The Two Genealogies of Jesus," but he says: "Some have even gone so far as to say that one genealogy was that of Joseph, while

¹ See 1 Chron. iii. 17, 18.

the other was that of Mary. Each is, in fact, the line of Joseph, as the reputed father of Jesus; and it is useless to dodge the conclusion."² Oh, no; we are not dodging the conclusion—quite the contrary; but it will itself surely have to do the dodging! Says Professor Moorehead. "The current view of commentators that the genealogies of our Lord given by Matthew and Luke are both in the paternal line, raises difficulties that, it seems to me, are insuperable." Was Mary of "the house of David?" Let us see.

In England the throne-right of succession³ is through the eldest son, the Prince of Wales. Victoria's son, as the Prince of Wales, ascended the throne as Edward VII. His eldest son, Clarence, became the Prince of Wales, and the succession was therefore through him. But he died leaving no issue, and so the succession went to the next son of Edward, the Duke of Edinburgh, who has recently ascended the throne as George V.; and his eldest son has become the Prince of Wales.

Now, David's successor was his son Solomon, and Matthew traces the genealogy through Solomon to Joseph; but the bar was put up against him at the time of the captivity and the last king, Jechoniah (i. 11). Luke traces the genealogy, not through Solomon, but through another son of David against whom there was no bar, *viz.* Nathan (Luke iii. 31; 1 Chron. iii. 5), and so on down to Mary, for only through her was the imposed condition fulfilled that Jesus should be "the fruit of David's body." And it could have been fulfilled only by some one in that line. (Luke i. 32; Acts ii. 30; Rom. i. 3; Acts xiii. 23.) It seems indubitable, therefore,—the "scholars" to the contrary notwithstanding,—that Luke does not trace the royal line of Joseph as does Matthew, but gives the lineage which belongs to Mary. So far, so good.

But the other obstacle: while Mary was of a royal line, she was not of *the* royal lineage—the regular, legal, required lineage through which it was indispensable that descent must course—not of the Prince of Wales

line, so to speak, if such an illustrative anachronism can be allowed. How, then, could her son get into that royal line? Why, by her marriage with some one who was in that line! And that is just what took place—the marriage with Joseph.

The absolute necessity for the two genealogies thus seems apparent; but there is a seeming discrepancy which needs to be solved. According to Matthew i. 16, Joseph is the son of Jacob, and according to Luke iii. 23 he is the son of Heli. He could hardly be the son of both.

Joseph was the son of Jacob in the strict sense, for Matthew says: "Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ" (i. 16). But Luke does not say that Heli *begat* Joseph, but says, "Joseph, which was . . . of Heli" (iii. 23), the translators gratuitously putting in the words, "the son." Remembering the omnibus-content of the word "son" before noted, manifestly we need to put into it the meaning which the situation here calls for, which is *son-in-law*; even as in 1 Samuel xxiv. 16, where Saul says, "Is this thy voice, my son David?" when David was his son-in-law. So, as Joseph could not, by natural generation, be the son of both Jacob and Heli, and as it says that "Jacob begat Joseph" and does not say that Heli begat Joseph, the natural and satisfactory explanation is that Joseph was the son-in-law of Heli.

There is another consideration that seems to add conclusiveness to the foregoing. The Jews, in constructing their genealogical tables, reckoned descent entirely in the line of males, and when the line passed from father to grandson through a daughter, the daughter herself was not named, but her husband was counted as the son of the maternal grandfather. Thus it is plain how Joseph, the actual son of Jacob, who married the daughter of Heli, is, as son-in-law, put in the genealogy as Heli's son.

Joseph's *right* to the Davidic throne was not voided by the Jechoniah inhibition,—only the occupancy of it. Thus Jesus acquired the right to the throne of David through his reputed (step-) father, Joseph, and is eligible to sit on it as David's son through Mary. As Wilkinson puts it: "By that marriage Jesus escapes the two barriers in the genealogy of Matthew, and walks over the one barrier in the genealogy of Luke. The two genealogies were necessary."

It is submitted, therefore, that in this study,

²Says Rev. Dr. George S. Duncan, lecturer in Johns Hopkins University, "The rank and file of New Testament scholars consider the genealogies in Matthew and Luke to be those of Joseph"; with which judgment he concurs.

³For this illustration as well as some other thoughts, indebtedness to Wilkinson's "Israel My Glory" is acknowledged. Also indebtedness is acknowledged to the late Professor William G. Moorehead of the United Presbyterian Theological Seminary, Xenia, Ohio, whose ripe scholarship and critical acumen as an exegete gave valuable suggestions, by correspondence, while this study was in progress.

while certain outstanding, long-mooted questions have incidentally been settled, the central purpose of these genealogies, *viz.* to prove

that Jesus is the lineal son of David and is the legal heir to David's throne, has been indicated, vindicated, and subserved.

Is Heaven Possible?

By Professor William Christopher Sayrs, Cincinnati, Ohio



IME was when pixies and hobgoblins were far more real in the minds of people than were the historical characters of Phidias and Aristotle. Good and evil creatures were intimately linked up with the everyday life of the family, who, sitting in the uncertain light of the winter fireside, found pleasure in telling

"... how the drudging goblin sweat
To earn his cream-bowl duly set."

But now that science with her high-powered motor-car has driven into the country by-ways, the fairies have fled in terror. We are becoming more practical every day — more matter-of-fact—less ready to accept things on faith. If we see evidence of a mysterious power around us, we are not satisfied until we have it harnessed to do our unromantic work for us. We have captured a number of these unfriendly Samsons; and, having put out their eyes lest they see their way to injure us, we have set them to turning our Philistine mills. Thereupon they cease to be mysteries. They become as commonplace as dandelions or English sparrows. We delude ourselves into the notion that we understand them, and heroically endeavor to convince the world that we have scientifically accounted for them.

Today when the farmer has turned his last furrow in the tender light of the setting sun, he parks his tractor for the night; and when he has read his evening paper and learned what has just happened in Moscow or Hyderabad, he listens to the best program he can tune in from Cuba or Los Angeles. Then he goes to bed without considering for a moment that through his radio he has been tapping a mystery that requires the nth degree of faith to accept. This same hard-headed farmer will talk to you by the hour of "static" and "interference" and "amplification;" but if you have the hardihood to say anything about heaven, he will feel more or less commiseration for your old-fashioned credulity.

We may well rejoice that we have advanced as far as we have from the superstitious

belief in fairies and goblin powers; but we have small reason for congratulation over the fact that we are rapidly approaching a time when we will be socially ostracized for giving our attention to things that are not directly or indirectly amenable to the senses.

It is a lamentable fact that the church today, in dealing with a civilization that is enlarging its faith by leaps and bounds, feels that she must adjust her message lest she may have to apologize for the exercise of faith. It is absolutely inexcusable for the church to take any item of her precious spiritual heritage, just because it may not be fairly well vouched for by science, and file it away in ecclesiastical archives as a religious curiosity not at all essential to a gentleman's estate. Not for a moment would we decry the attainments of science; we would simply recognize the fact that the scientist is unable to make any advance without faith. Even as Tennyson has Merlin the magician standing as doorkeeper for Camelot, so should the church have real science as the sentinel of religious faith. It is only false science that goes about with peripatetic dignity proclaiming a philosophy that is antagonistic to Christian faith.

Science is doing a great and commendable work that is making life more ideal and more enjoyable. Thus far, however, it has been absorbed with material things; and the thoughtful man must concede that these are of less importance and less real in truth than the things of the spirit. Practically all scientists are agreed that this brief earth-life must of necessity be followed by another; but many of them are unwilling to accept the tenets of the church because it declares that conditions in that other world are to be so utterly different from the conditions with which we are familiar. Heaven, to them, is a dream impossible of fulfillment. They contend that if there is a God, all the laws of nature are His, are a part of Him, are eternal as Himself. Gravitation with its long fingers playing with the outmost fringes of the universe must continue as long as God is. How

then can beings with visible bodies escape this all-pervasive power that is responsible for most of the ills of human life? Will they not still be obliged to lift their bodies against the pull of gravitation and of necessity become weary? Will not gravitation join its force with the warmth of the atmosphere to produce currents in the air, which in turn will occasion storms such as have worked disaster from the time of Job to the present, or in their milder manifestation produce drafts that will beget colds, catarrh, pneumonia, consumption, and other sicknesses? As they see it, heaven cannot be unless the laws of God be changed, and consequently God Himself be something else, in spite of the fact that the same Bible which promises a heaven declares concerning God, "I am the Lord; I change not;" and, "Every good and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning."

Scientists should not be rebuked for their devotion to law; every child of God should be profoundly thankful for the certainty of law. What the scientist ought to do is to admit humbly that he knows exceedingly little about these laws. The greatest scientific savant in the world knows no more about the law that transforms an ugly worm into a gorgeous butterfly than a baby knows about the precession of the equinoxes. Furthermore, the scientist ought to be able to see that God, without setting aside a single one of his present laws or promulgating any new ones, can make a heaven that shall be restful, full of activity, yet free from pain and weariness. The scientist does not need even to plant his faith as a grain of mustard seed and let it grow till the birds of heaven can rest among its branches; he needs only to meditate a little over the laws and conditions which he already recognizes.

Let us think together a moment. The God who, by the application of laws, made the atoms of this universe to come together to constitute a vast multiplicity of worlds, certainly cannot be denied the ability to recall these atoms and put them together on another plan without violating a single one of His laws. He doubtless had good reason, and reason readily understandable by man, for creating our world in the form of a sphere, the gravity of which should hold man, not only to the globe, but indeed to a very restricted portion of the globe. By this means, each man into whom God had breathed His spirit would have his own environment differ-

ing from all others and providing experiences peculiar to that location. As a result, the divine spirit within him would acquire personality—would no longer be God, but Man. Earth was made as a place where God might multiply Himself even as the coral multiplies itself in the sea. "Now are we the sons of God, and it doth not yet appear what we shall be."

Now, in view of the fact that unity is one of the outstanding characteristics of God, is it likely that a universe composed of a multiplicity of worlds was designed to endure throughout eternity? Would it not be more reasonable to suppose that the present order is but temporary, intended to continue so long as is necessary for God to win from the countless individual experiments his "144,000" obedient, pure-hearted, loyal children fit to live with Him forever and ever?

If this be true, then there must come a time when God will remodel the universe, changing it from a multiplicity of worlds to One—a new Heaven and a new Earth. Then, instead of being a globe, this new world might be a spherical shell unthinkably large, a unit, outside of which is "outer darkness," and within which is the glorious light of God that shall take away all need of the sun. Here gravitation would no longer be an imprisoning force, producing sickness and pain, but a gentle power, which, being exerted equally in every direction, would produce a restful equilibrium. An object placed at any point within that gigantic shell would be in perfect poise—no falling, no violence, no shock of any kind. A mass which on our earth would weigh tons could there be moved by the pressure of a finger and would remain where it was placed. The doing of things would require no effort, and a marvelous activity would be attended by no weariness. A body set in motion from one side of this shell toward the other side would not stop until the other side were reached unless an atmosphere were present to offer its gentle resistance. Wings or other propelling means would enable one to move from place to place with the greatest ease, and stop for perfect rest at any point. God would still be the same God, employing the very same laws that now operate through the physical universe. He would simply have moved His family into a new tabernacle.

The reader must remember that the foregoing is merely a suggestion of what *might* be. The author has written up his heart's imaginings, not because God has in the slight-

st degree taken him into His confidence, but because he would like to comfort some Christian heart with the assurance that God can keep His precious promises; and that a wonderful heaven such as we have all faintly dreamed of by the old family fireside is a possibility that the most materialistic scientist need not question. In connection with this, however, it is interesting to read, not from a prophecy couched in symbols that must not be interpreted literally, but from a message written in all seriousness by the Apostle Peter to Christian people scattered through the world.

But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein, shall be burned up.

Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness;

Looking for and hasting unto the coming of the day of God, wherein the heavens, being on fire, shall be dissolved, and the elements shall melt with fervent heat?

Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.—2 Peter 3:10-13.

The above passage is more than a suggestion that the universe is to be made over; and while the writer does not claim for a moment to know how it is all to be done, he is confident that God can and will do something that will be exquisitely good and beautiful, and eternally satisfying to the human soul that is fortunate enough to be among the chosen.

(The foregoing article has been written by the author at the request of one of the editors of this journal. It is very suggestive. Professor Sayrs does not assert his new views in a dogmatic way, but merely suggests them. If they should be true, they would prove how beautifully some of the best and noblest inductions of science correspond with the teaching of the Bible. It would seem that St. John's description of the New Jerusalem, which "lieth foursquare" and which is so rich in its imagery, might very well be fitted into Professor Sayrs' hollow sphere of the universe. Our author is one of the professors in a Bible College in Cincinnati which stands loyally for the Bible and the Christian system in their full integrity.—*Editor.*)

Are Evangelicals Afraid?

By A. Z. Conrad, Ph.D., DD., Boston, Massachusetts



THE last people in the world to fear anything or anybody are those who *know* they hold the truth that makes free and gives power and that they stand on foundations that are permanent and secure.

Evangelicals are not afraid of the searchlight, the spotlight or any other light, because they stand flooded with the light of the "Son of Righteousness" and "in Him is no darkness." We desire intensest light focussed upon the Word of God, because the more clearly that is apprehended the more surely its supernatural and authoritative character appears.

Furthermore, because we know the Kingdom of Christ is an Eternal Kingdom we have no fear of its overthrow through apostacy, however large the number of those with fading faith and abandonment of the "Book of Books."

We have no doubt regarding the ultimate outcome of all religious controversy and we know beyond a peradventure that the Church of Jesus Christ will weather all the storms and sail successfully through the fogs and come out into the open and finally reach port.

Modernism is fond of accusing Evangelicals

of fearing the aggressiveness and progressiveness of Modernism. No mistake could be greater. Yet we are afraid. But of what? We are afraid that the sophistries, the ambiguities, the incertitudes, the assumptions and presumptions of Modernism, will lead astray those who are not firmly grounded through personal experience in the saving truths of Jesus. We are afraid that the same false ideas of duty and destiny which characterize so many self-opinionated, self-satisfied, self-directed opponents of supernatural truth, will lead multitudes away from Jesus Christ as an Atoning Saviour. We are afraid of the unilluminated and spiritually unenlightened leadership that leads people into the atmosphere of doubt resulting finally in a shrivelled faith and shattered hopes.

We are not in the least afraid of Science, if it is true Science. Nor are we afraid of the results of Scientific study. The unity of truth is fundamental in the thinking of Evangelicals. We well know there is not and never will be any conflict between true Science and true Religion. Truth is one in all of its realms and its harmony can not be broken.

The history of education reveals the fact

that Evangelicals have been the founders of great Schools of Learning since the days of St. Paul. Who have been the most earnest advocates of higher education and who have established at great cost of self-sacrifice Academies, Colleges and Universities? A mere glance reveals the fact that Evangelicals have been the leading supporters of advanced education.

They also have rejoiced in every scientific discovery and have been ardent advocates of profound and diligent inquiry into the secrets of nature, and are unhesitant in acceptance of proven truths in all Departments of learning.

We are, however, discriminating, because of the multitude of "Assured Results" which later have proven to be speculative vagaries of dreamers. We are not ready to regard the *Ipse Dixit* of the Modernist as final. We are afraid of much which poses for Science and which is heralded from the housetops as finally proven but which we well know is fanciful, theoretical, imaginary and uncertain; leading to conclusions which have neither been demonstrated nor indeed are demonstrable.

It is simply astounding to find what a vast deal is proclaimed as scientifically proven and offered students as permanently settled, but which as a matter of fact has no evidential foundation.

Precisely this is true of rationalistic evolution. It is this sort of thing that is employed to discredit the clearest pronouncements of Revelation, and by superficial, shallow, and yet sophistical reasoning, plausibly sets forth positions taken, in such a manner as to mislead youth, which being in its plastic period is receptive of every novelty.

The anti-supernaturalism of our day finds its main support in an utterly false theory of the universe. Our fear is, that multitudes of students who have not thought through the main problems of life will accept this naturalistic philosophy and its counterfeit sciences, which will ultimately and inevitably lead those who accept it without qualification, to rationalistic Atheism.

We have no question as to what will be the outcome of the whole Modernistic controversy. That truth will ultimately prevail is as sure as God's throne. We know beyond a peradventure that the Bible is God's Word and that it is indestructible.

We know that Jesus Christ is the Only-Begotten Son of God and that He is the Saviour of the world, enthroned forever, glorified by the greatest victory God's uni-

verse has known. We know that Jesus Christ can no more be dethroned from His rightful place than can the Eternal Father.

We know that Jesus Christ was born supernaturally, died and was buried and rose again supernaturally and that He is to-day the Companion of the sad, the Strength of sufferers, and the Deliverer of all who turn to Him for salvation. We well know that nothing can diminish the glory of our Lord and Saviour Jesus Christ nor lessen one iota His power among men.

Notwithstanding these certitudes we do fear the awful loss that will be sustained by those who are led astray through the ardent pronouncements of unbelievers in a supernatural religion and especially by those who, using the old time terminology, emptied entirely of its original meaning, deceive their hearers and hold out false hopes of ultimate blessing through mere self-repair.

We do fear the effect of apostasy which is so perfectly palpable and wide spread, in the childhood and youth of our day. No unbelieving vandalism can in the least mar the great Temple of God's Revealed Truth. We deplore the fact that unless the tide is stemmed many will be swept into the current of doubt, infidelity, and agnosticism, by the unregenerate intellectuals whose plausible statements and presumptive assertions become fatally deceptive to those who calmly listen.

This fact is the reason of the constant protest made by Evangelicals against the limp logic, and subtle errors insistently presented to-day in the name of religion. We have no right to cry "Peace, Peace" while thousands of immortal souls are imperiled.

In the hour of danger, through misrepresentation, apathy and silence are nothing less than criminal. The issues are life and death. We may not treat them lightly. We must warn, enlighten, persuade and appeal with earnestness and consecrated purpose born of the same passion that led Jesus to the fulfillment of His great mission in the redemption of the world.

* * *

The privilege of doing good to others is one of the highest privileges given to mankind. Grapple with the task in hand then, whatever it is. Get busy on the work given you. "Whatsoever thine hand findeth to do, do with thy might." Counsel like this is a sort of gospel for the day with a great host of people whose hands are in their pockets and whose eyes are on the clock.

Seven Appearances of the Devil in Scriptures

By George Wilson Brent, D.D., Madison, New Jersey

IN the February number of the BIBLE CHAMPION (page 79), Dr. W. R. Henderson gave me an opportunity, and excuse, to present the *seven appearances of the devil in scripture*. Under caption, "The Trail of the old serpent," and in opening, the doctor says: "The warfare between truth and error was inaugurated . . . by Satan himself." And notes Dr. Charles Hodges: "She (Eve) was made (by the devil) to disbelieve what was true, and to believe what was false." "This is not exactly correct. According to the record, Gen. 3:6, and James 1:14-16, there was no force used, and the persuasion met a willing mind!"

Let me recast the circumstance: The serpent she found hanging from the forbidden fruit tree, who asked her if she was free to do as she pleased, in all things. She said, "In all things but one, and that is what you are now doing: God told Adam *not to eat of that tree*, and he told me *not to touch it*,—if we did, death would be the result!"

Said he, "What is death?" She replied, "I don't know, but it must be something awfully terrible!" With a smile, he questioned, "have you heard any of these other creatures talking as I do?" She answered, thoughtfully, "No; none but God and Adam." "Well, he said, I was dumb, too, like the rest of them, until yesterday, when I ate some."

Here (by implication) was evidence that (1) God was mistaken as to the effect of eating; or (2) that Adam was wrong as to the consequence of touching; and (3) in either case, their idea of death needed revising!

Note the Scripture: And when she saw (by this supposed "object lesson") that the tree was good for food, pleasant to the eyes, and desirable as a source of profit and progress Satan said, "if eating and touching did this to me—what will it do for you?", she *willingly took and ate*, defying death physical by touch, and death spiritual by eating.

I admit "the woman was deceived," even as the devil tried to deceive Christ by his moving pictures", Luke 4:5.

Now, since everything God had made was very good," the question arises,—wherein is the devil (the tempter) a benefit to God's moral creation? Answer, God designed man to be a master, and lord, an overcomer or conqueror, and that he might learn by expe-

rience how to rule in his dominion, God made Himself a testing instrument,—"*the hammer of the whole earth*."—Jere. 50:23; 51:20-3.*

These seven appearances of the devil, as enumerated, are "good" and of inestimable value to the creatures of probation for whom God has "*prepared some better thing*," after their perfection. James 1:12; 2 Cor. 4:17,18.

The Scriptures tell us "that that old serpent, called the devil and satan" (Rev. 12:9) was this testing instrument and as such was made an outlaw, i.e., was "*diverse*," different, an exception (see Dan. 7:3-6; the "three are one," Rev. 13:1,2) viz., materially: fish were made for the water, birds for the air and beasts for the earth, but ducks are "at home" in either element. Spiritually: angels were made to dwell on high in the light; souls were to abide on earth in the flesh, and demons were to remain in the depths of darkness (Matt. 25:41), but Satan had no certain abiding place,—he was "*a restless wanderer*"! Job 1:6,7; 2 Peter 5:8.

Now Dr. Henderson says, Satan maintains this conflict, "in the guise of an angel of light." This statement does not exactly tally with the scriptures, for in one instance only do we find him thus (Luke 10:18), and then, being in haste to "keep an appointment," he fell from heaven to meet Jesus in the wilderness (Matt. 4:3), but not in the form of "the blessed sunlight"—he came as the forked and cavored lightning flash, which momentarily dazzles, blasts and blinds.

Excluding the introduction in Eden, as a wild "beast of the field," and Isaiah's (27) prophetic explanation that his residence "*is in the sea*" (the sea has "*no rest*"), and noting that he has the power to "transform" himself (2 Cor. 11:13-15), we will present his record as "*a deceiver*," an "*opponent*," and an "*accuser*," but never found, "in the guise of an angel of light," or Love.

In 1 Kings 22:19-22, and 2 Chron. 18:18-21, he is "*a spirit*," not numbered with "the host of heaven," though present in conference.

* Adam's perfect obedience was tested, in his day of innocence; David's undefiled purity of heart was tried, in his day of prosperity; Job's unquestioned spiritual integrity was proved, in his day of affliction; Christ's steadfastness of purpose was revealed, in His day of humiliation; there is a test for the unswerving loyalty of the Church—Rev. 2:8,10;—for the sublime patience of the saints, Rev. 13:5-8;—and for the uncorrupted holiness of angels, Rev. 12:3,4,7,8.

He came (in Job. 2: 1-7) "among them," but is *not counted* as "one of the sons of God." In Zech. 3: 1,2, he has no voice as a permanent resident, Isa. 14: 12. "Lucifer, son of the morning" (or "day-star" as found in the margin), refers to "*the shadow upon the mountain at sunrise.*"

Note: The language evidently portrays *an event still in the future* (see verses 1, 3, 4, 12-15—"The Lord *will have mercy* on Jacob and *will yet choose* Israel . . . and it *shall come to pass in that day* . . . thou shalt take up this proverb," etc.)

This view is established by Ezek. 28: 13-16, where he is described as "*the covering cherub*" on the holy mountain of God; and explained by Psalm 18: 9-11, "darkness was under His feet, and He *rode upon a cherub*"; and sustained by Exodus 19: 16-18 "was altogether on a smoke . . . and the smoke ascended as the smoke of a furnace"; and Gen. 1:2, "darkness *covered* the face of the deep." These

citations agree with Rev. 9: 1-4, 11: 14-16, that Satan as "*the covering cherub*" was: (1) Created, "prince of the powers of darkness," "perfect," but *not "holy."* (2) Made "king of the spirits of evil" that do *hurt*—(Rev. 9: 4. (3) Appointed, chief of the sin-destroying agents, with power over none but the willfully ignorant, the persistently disobedient, those who find pleasure in foolishness, and the wicked—1 Tim. 1: 9,10.

Conclusion. I have endeavored to prove that the *devil has no power to make mankind do anything contrary to their own will.* 2 Tim. 2:24. God made the devil first and man last, and therefore, "according to the word of the Lord" (Gen. 1: 26), the devil is our servant, and has no right to give us orders, and no authority to compel our obedience. His duty is to show us the intent of our minds and the content of our hearts towards God. Rev. 17: 11,13,17.

The Manifold Word

By Christopher G. Hazard, D.D., Catskill, New York



WHEN we want a thing to be true we exaggerate its value, and when we dislike the idea we depreciate its worth. In order to prove this we have only to try to borrow five dollars. We shall then have an illustration of eager hope and stubborn unbelief. If men would approach the Bible wanting it to be true, the book would give them a far better result than they would get in the above experiment, but because they look upon it with suspicion it refuses to lend itself to them.

In the current discussions and controversies that prevail and even rage about the Bible it is well to remember that the Bible can take care of itself. Peter is still over ready to draw his sword in defence of it, forgetting that the sword of the Spirit, which is the word of God, is living and active. There is room for the sword of the Lord and Gideon, there is necessity for controversial contention, but our reliance is upon that light that shines out unquenchably even when our earthly arguments fail. Earthen pitchers may be broken, but still there is an excellency of power that is of God, there is a smiting conviction that vanquishes Midianites when most we feel our weakness in attempting a demonstration of spiritual truth to unspiritual men.

The Saviour relied upon the piercing character of Bible truth more than he did upon argument in meeting the contradiction of sinners against himself. He quoted the Scripture fairly and expected the Holy Spirit to discern the thoughts and intents of hearts and to convict them of sin and salvation with this instrument. This was Mr. D. L. Moody's thought when he said, "Do not argue with sinners, if you don't reach them with one text, try them with another." Let the Scripture say. That Scripture which Christ regarded as one book, with one mind, and one Spirit and one purpose.

It is a manifold purpose and it has a manifold method. The Bible is the word of God in different senses. Sometimes God speaks in it immediately. The utterance is in the first person. Essentially, it is God that is doing the writing and speaking to men through it. In both Testaments this is true. Prophet and Apostle were instruments and mouth-pieces merely. So much so that the human authorship is frequently unknown and unimportant. It is enough that "The Scripture hath said." How clearly this appears in Christ's use of the term "*I am.*" How evidently in those last days God spoke to men by that Eternal Word who was not only with God, but who was God.

Sometimes God speaks in the Scriptures immediately. Holy men are moved by the Holy Spirit to give utterance to human experiences of God. The Psalms touch every phase of our thought, feeling and action, relating them all to God and to his dispensations of truth and grace.


Sometimes God speaks in the Scriptures historically. Men hear a voice from heaven commanding them to write and straightway make a record of their personal dealings with the Almighty, of their visions, of their accomplishments, of their experiences. They extend their scope to take in the history of the rise and progress of religion and Christianity in all the development of the divine purpose and providence. They record the doings of the evil as well as the good. They let the devil speak in the Scriptures, and tell us what his demons and other enemies of God said.

Sometimes God speaks in the Scriptures figuratively. Parable, poetry, figure of speech, metaphorical illustration, and other literary forms present eternal truth. God makes them all work together to express his mind, his revelation, his prophecy, his purposes and promises. Literally and spiritually, to common sense and to spiritual sense God conveys to us in his manifold word all that he intends us to know.

It is as Christ said, if anyone wants to find and do the will of God, he will become a judge of inspiration, he will know the difference between that which is from above and that which men speak of themselves, he will find in the Bible the manifold and trustworthy mind of God. But if he wants to find the Bible froward, it will show itself to him froward.

A Remarkable Prophecy

By Edward C. Porter, D.D., Arlington, Massachusetts

E know what men write; and we know that a man never wrote the book of Daniel, unless God Almighty told him what to say.

Separately we have asked three different men of high intelligence to name the two outstanding characteristics of these latter days. It was understood at the start that the answer was to point out what was pre-eminently distinctive of our age in comparison with all others which have gone before.

Without a moment's hesitation, "Speed" came first. This is so plain that it needs no explanation.

Packed into fewest words, the second mark of distinction for our times was agreed upon as "Increase of knowledge." This seemed the shortest and best summary of the progress in the arts, sciences and inventions.

Increase of speed, then, and the increase of knowledge, are the tokens by which we get our practical and peculiar place in human history.

Being thus agreed, the writer asked his friend, whether he had ever noticed the verse in the book of Daniel which claimed to tell what would happen in the latter days and which said, "Many shall run to and fro, and knowledge shall be increased." The Hebrew original means in plain English, "Many shall

speed to and fro, and knowledge shall be increased." Daniel 12:4. How do you suppose the prophet found that out? He hit it exactly. We can not do better, though on the spot. *How* did he know?

These questions were asked in order. None of the men mentioned were, strictly speaking, religious men. One was an inventor, another a banker, and the third was a recent graduate of a great university. But every one of them exclaimed in astonishment when the facts were brought out. To their credit, they met the issue squarely and with intense interest. Without exception, they all admitted with emphasis that only God could have given such information to the prophet. It proved divine inspiration.

Now there are other men, who ought to be friends of the Bible and who profess to be lovers of the Book of books, who are doing everything in their power to discredit its divine origin. One of their pet pronouncements is that the prophets spoke only of things which concerned their own times, or which grew out of events then current! But such premises of the critics, on which they build many an argument, sound silly enough, in view of what the prophet Daniel wrote, *on their own admission*, over two thousand years ago. He said that he was speaking of "the

latter days," or "the time of the end," and it is evident that he told the truth.

In this extraordinary prediction which we have been considering, beyond doubt, we have the supernatural in prophecy. Divine pre-

science is shown to be absolutely certain. God-given revelation is an established fact. And the Bible is full of such testimonies of God's presence, power and love.

A Pastoral Reminiscence



VILLAGE pastor was one day passing along the street, when he noticed a man on the opposite side watching him and about to cross as if to intercept him. They met with friendly greeting and halted before one of the stores in conversation. It was a time of unusual religious interest in the community, and the minds of the people were in an unwonted degree open to religious impression.

The clergyman, after the usual exchange of the common conversational courtesies, said to the other: "Though not a member of my congregation, I have known you some time as a business man and have been gratified with our pleasant and friendly relations, but I have never known how you stood religiously. May I inquire concerning *that*?"

Evidently the interception was for the purpose of religious conversation, and the man replied with great frankness: "I am, sir, I suppose, what may be called an infidel." He emphatically expressed his disbelief in the Bible, and declared with some bitterness his utter rejection of Christ and the claims concerning him. He denied being an atheist, for he could not but see all around evidences of superhuman wisdom and power. He was a deist; he believed in a God, kind and good, who would care for his children. He professed perfect sincerity and honesty in his infidelity, and also his sincere and honest desire, if there was any truth outside of what he believed, to know and believe it.

The usual stock infidel objections which he brought up, the pastor answered at some length on the defensive, when he turned and took the conversation into his own hands and assumed the offensive. Said he: "You profess to be perfectly honest and sincere in your desire to know the truth."

"Certainly I am," was the response.

"Now," continued the minister, "if you were a parent and had a little child that was wandering in the darkness and who sincerely and honestly wanted to be led out into the light, what would you think of yourself if you, being able to lead him out, should refuse to do so when he asked you?"

"I should think I was a most unhuman parent," was the reply.

"And you have professed your belief," the minister went on, "in a good God, who, as a Father, will care for his children. If there is any light or truth anywhere, He certainly has it, and surely he will not be more inhuman than a just earthly father?" From this, the infidel, in view of the admissions he had made, could not dissent.

"Did you ever ask Him to lead you into the light and truth?" the pastor inquired.

"No," he confessed he never had.

Then said the minister, "Will you enter into a covenant with me to pray three times a day, morning, noon, and night, for one week, unless the prayer be answered sooner, that God will lead you out into the light and the truth? Remember, this is not to be simply a breathing out of desire, but we are both to be upon our knees before God, and in audible, formal speech, we are sincerely and honestly to ask Him to do this thing."

Such was the pastor's proposal and he held him to a yes or no. To refuse was to prove his insincerity and dishonesty. He was constrained to accept. They separated, the minister cordially inviting him to attend a prayer-meeting the next morning at nine o'clock which was being held each week day in a hall down in the business center of the town.

At the meeting when it was thrown open for any one to take part, the first person to arise was the infidel, who said: "During the past twenty-four hours I have been doing a thing that I have never done before in my life. I have been on my knees before God, sincerely and honestly asking him to lead me into His light and truth. My prayer has not yet been answered. I ask Christians to pray for me."

The following morning, at the same stage of the meeting, he was again the first to rise, and he said: "I was here yesterday morning, and I asked the prayers of Christians that God would lead me into His light and to know his truth. I am happy to be able to say this morning that God *has* led me into His light and that I know the truth as it is in Jesus."

All his intellectual infidel difficulties in regard to the Bible and the facts of Christianity vanished at once—showing that after all unbelief is a matter of the heart rather than of the head—he united with the church with which his family was affiliated, and became a devoted and efficient member thereof.

What did it?

That was in the days before present modernism, liberalism, new theology, or whatever you may call it, got in its work. The old theology was preached with insistence and per-

sistence, and without any equivocation or quavering. The revival was a Holy Ghost revival, and resulted in the largest church-gathering ever known in the history of that town. Imagine, if you can, such a result under a "liberal" ministry! In the *BIBLE CHAMPION*, June 1916, Editor J. Benson Hamilton said: "We hold our pages open to record the work of any minister who accepts and preaches the New Theology and is a soul-saver." Nothing has been offered for publication, absolutely nothing.

Why we Know Jesus is Divine

By Rev. Paul Palton Paris, D.D.

JOHAN the Baptist, forerunner of the Messiah, had no doubt of it. "I have seen and borne witness," he said, "that this is the Son of God" (John 1: 34).

God the Father bore witness to the fact that Jesus is his Son. "This is my beloved Son," he said at the baptism of Jesus, "in whom I am well pleased" (Matt. 3: 17).

Jesus' first disciples (the twelve) believed and taught that Jesus is God's Son. John, for example, said: "We beheld his glory, glory as of the only begotten from the Father" (John 1: 14).

Christ himself said that he was the Son of God. "Say ye, 'Thou blasphemest,'" Christ asked the jealous and unbelieving Jews, "because I said, 'I am the Son of God?'" (John 10: 36).

If Jesus is not the Son of God, how does it happen that he rose from the dead? He was proved to be "the Son of God with power . . . by the resurrection from the dead—Jesus Christ our Lord" (Rom. 1: 4).

The life of Jesus of Nazareth proves to us all that he came from God, went to God and is God. Because he was the Son of God he acted like the Son of God. He did nothing that was not such as we would expect the Son of God to do, and of all the deeds that we might rightly expect the Son of God to do, he omitted none.

The greatest of the early converts of the Christian faith, Paul the mighty missionary and molder of the theology of the Christian church, had absolutely no doubt that Jesus is the Son of God. Paul refers to Jesus as "the Son of his love," "who is the image of the invisible God, the firstborn of all crea-

tion; and he is before all things, and in him all things consist" (Col. 1: 13-17).

All the early "church fathers," from Polycarp, the pupil of the apostle John, to Augustine the great, were perfectly sure that Jesus is God's Son. And this was in spite of the fact that from time to time great philosophers arose all over the known world to try to disprove the deity of Jesus. They argued, they ridiculed, they mocked; yet the Christian world's belief in Jesus as the Son of God was not shaken.

Study the life of Jesus, and you see that he was the Son of God. Study the history of the world since "B. C." was transformed into "A. D.," and you see with all clearness that Jesus Christ the Righteous is God's Son. What mere man ever has influenced the history of the world as Jesus our Lord has influenced it? Every century since the year 1 is nothing less than a well rounded and limitless proof that the "Son of Man" is the Son of God.

Nearly 2,000 years of assaults against the Christian belief in the divine being of Jesus have proved completely unavailing. For 1,900 years men have trusted in Jesus as the Son of God, endured persecution, conquered temptation, overcame tremendous opposition, carried the gospel into all corners of the earth, passed on their faith to their children, died in complete assurance, and gone on to an eternity of service and glory with the Son of God. For nineteen centuries men have known that Jesus is God's Son, and we know it today.

* * *

Prayer is the nearest approach unto God, and the best enjoyment of him that we can have in this world.—*William Law*.

Can Infidels be Reached?



HAT depends on whether we *want* to reach them and are trying to reach them. If we say, "I will not talk with you because you are an infidel"; if we say to others, "Never talk with a man who does not believe the Bible"; we cannot reach them; and our ignorance and cowardice may confirm them in their unbelief. But if we are always ready to give to every man that asketh a reason for the hope that is in us, it will not be difficult to reach unbelievers. Infidels are bold because Christians are timorous. While Israel hides, Goliath struts; but when David gets his sling and stones ready, the fight is over before it fairly is begun.

The gospel was launched into a world of infidels and unbelievers, to fight its way and conquer its foes. Every missionary goes forth to do battle for truth and against the error. Why should we send missionaries abroad to fight idolatry, and then keep silence at home while the land rings with infidel scoffing and blasphemy?

Infidels can be reached and have been reached. There are probably hundreds of converted infidels now preaching the gospel of Christ. C. J. Whitmore, a London minister, reports that out of twenty prominent infidel lecturers, editors, and workers, he had known in thirty years' experience in London, sixteen had renounced infidelity, and had become preachers, editors or workers in the cause of Christ.

But how are we to reach infidels? Not with sermons, for they do not go to hear them; not with religious newspapers, for they do not take or read them; not with big books, which cost us \$3 to buy, and \$10 to read them—if our time is of any value. Learned doctors write such books; ministers buy them and put them on their shelves; the common people never see them; infidels never hear of them; and they can no more meet and refute the falsities of the cheap infidel literature that is afloat than an elephant can catch mice.

We must go back to other methods inaugurated by divine wisdom, and practiced by "holy men of old." God never inspired a man to write a big book. The biggest book Paul ever wrote was a ten-page tract. The Bible, so bulky and cumbrous, is simply a *bundle* of tracts, written through a period of fifteen hundred years, and collected by man into one cumbrous and unwieldy volume. Each Gospel was originally only a pamphlet; and today

when men carry the gospel to heathen lands they begin by issuing one Gospel, usually that of Mark—because it is the shortest—and then follow it with other books until the whole is complete.

In October, 1881, H. L. Hastings delivered a lecture on infidelity before the annual convention of the Massachusetts Young Men's Christian Associations. It was printed in the annual report. Dr. Robert Patterson, an able writer against infidelity, said there was "material enough in it for a book of six lectures." Doubtless there was, but if it had been made into a book of six lectures, who would ever have read it? If 10,000 copies had been circulated in ten years it would have been a marked success. It was made into a little five-cent pamphlet. It was published in England for a penny. Within fifteen years' time nearly three million copies were issued, in about eighteen languages, and some seventy tons of that one little tract were scattered to the four winds of heaven. Instances could be cited where men who are now preaching the gospel were turned from infidelity by reading that little tract. Others through the same instrumentality have been convinced of their error, and have turned from the paths of unbelief and sought the mercy of the Lord.

This fact shows us *how* we can reach unbelievers. Infidels and skeptics are men of like passions with us. Under all their pretense of indifference, there is the unutterable longing of the heart for God: and it is for Christians to teach them the way of the Lord, and turn their feet into his testimonies. Sometimes we can do this by personal conversation; but usually if you talk with a skeptic he wants to say three words to your one, and ask more questions in five minutes than you can answer in a month. It is better sometimes to say to him, "I have no time to argue; here is a tract for you to read." He takes it and reads it. He cannot talk back. He does not get excited. If he gets angry, it does not hurt the tract. If he swears, the tract is not irritated; if he burns it up it is easy to buy another; and in any case he gets the message and has something to think of. These tracts can be scattered by thousands at a very small expense, and it has been proved that they will do the work. Skeptics will read them, and will pass them on to others; some will be converted, others will be silenced.

(The foregoing is reprinted from one of H. L. Hastings's tracts, and contains some valuable suggestions.—*Editor*.)

Healing the Blind Men at Jericho

By the Reverend Byron C. Nelson, Spokane, Washington

I HAVE read, with interest, the article by Dr. Henry Gracey on the healing of the blind men of Jericho. His explanation of the apparent discrepancy is very satisfactory.

I have often wondered, however, why a simple explanation such as the one I now suggest should not be just as satisfactory. The difference in the numbers of the blind men may be ignored according to the rule Dr. Gracey refers to: that the silence of one narrator is not to be assumed as a contradiction of another narrator.

According to Luke's account we have this situation: Jesus is entering the city and a blind man sitting by the wayside makes an appeal to him that is successful. Then Jesus enters the city and the blind man and the glorifying multitude follow him.

Jesus enters the house of Zacchaeus. We don't know how long he stays. While he is there we may imagine the following taking place. The blind man, being healed and being very happy, seeks out some of his blind

acquaintances to tell them about it. They become filled with hopes for themselves. They ask him what he said. He tells them in detail. They ask him what happened. He tells them how the multitude tried to shut him up.

They decided to find Jesus for themselves, and learn he will pass out on his way to Jerusalem. They seat themselves by the wayside leading out of the city all set to duplicate their successful friend's performance, determined to cry out the same way, determined not to be silenced by the multitude.

When Jesus, therefore, leaves the city, what is more natural than that two blind beggars, one of them Bartimæus by name, should be crying out in the fashion that both Matthew and Mark relate, and be receiving practically identical treatment from the Saviour as the first healed man received?

I would appreciate a criticism of this explanation, which has always been the one by which I satisfied myself regarding the discrepancy.

Religion—Static and Progressive

THE modern rationalists, especially Fosdick, of New York, and those who agree with him, delight in accusing their more orthodox opponents of being static, whereas they claim for themselves the more plausible and beguiling epithet progressive. They mean to say that those preachers and Christians who cling to the ancient fundamentals as proclaimed in the Scriptures are at a standstill with their religion, that they refuse the insight which modern research offers, and that they insist on standing still in the same place which their ancestors occupied centuries ago. For themselves they claim that they have learned a few things which their fathers did not know, and that they have the courage of accepting these new propositions, and thus of moving forward and occupying advanced positions. In this way they hope to heap opprobrium upon their opponents and to persuade the world of their own superiority.

But, after all, rationalism and "modernism," with their rejection of miracles and of the virgin birth of Christ, are as old as un-

belief. It is just as reasonable for these people to claim that their position is marked by progress as it would be for any one in the United States to propose a monarchy for our country and declare it to be modern because the United States never had a monarch of its own. Going back to old rationalism is so far from being progressive that it is rather a sad retrogression to that ancient superstition of Pilate from which Christ Himself has delivered us.

On the other hand, let us rejoice that our very foes voluntarily admit that we are static, for thus they bear testimony to the fact that we are still standing upon that immovable corner-stone, Christ Himself. The enemies of Jesus also intended to besmirch His good name by accusing Him of receiving sinners, but, after all, they involuntarily bore testimony to the sweetest truth of the Gospel. These modern rationalists are simply bearing witness to the loyalty of those who cling to the unchanged and unchangeable truth of God, and at the same time they are furnishing the proof that they themselves are apostates.

Indeed, by claiming to be progressive, they are even now giving fair notice that in the future they are going to discard again what they have accepted today. For if they intend to stand immovable upon what they teach today, they themselves are static. If they are to remain progressive, they dare not stand still, they must at least express the hope that all those who come after them will prove conclusively that our present-day progressives were in error. God preserve us from this

progressiveness, which utters today what is to be discarded tomorrow! They are proving that they are of those who are ever learning and never able to come to the knowledge of the truth (2 Tim. 3:7). Blessed is the Christian who can say: "I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day" (2 Tim. 1:12).
—*The Lutheran Witness*.

The Wise Men Are Learning

By Professor George McCready Price, A.M., College View, Nebraska



IR ARTHUR EVANS, the veteran archeologist, recently sent a telegram to the London *Times*, announcing the discovery of some remains at Knossos, Crete, which mark the place where the main entrance of the palace once was. Ever since the discovery of this ancient palace, scientists have been at a loss to know why the main entrance had not been found; for all the gateways hitherto discovered seemed like side entrances or back doors. Now they have found at least the location of the main entrance, and it is of a style and on a scale befitting the grand structure of which it formed so important a part.

Thus, gradually, these discoveries in Crete and Greece are disclosing the real character of that ancient civilization, nearly three thousand years before Christ. A marvelous civilization, too, it was, with many of the luxuries and conveniences which we are accustomed to associate with our own modern times. And this new discovery serves to call to mind the great change which has come over the opinions of learned men regarding the history of the Near East.

Prof. A. J. B. Wace, director of the British School of Archeology at Athens from 1914-1923, has an article in the same issue of the *Times*, in which Sir Arthur Evans' announcement appeared, in the course of which he shows the face-about which has come over the scholarly world regarding these matters. He says:

"Fifty years ago it was commonly taught and believed in all schools and universities that Homer's 'Tale of Troy' was pure fiction. Troy had never existed; Agamemnon was only a solar myth; as for Knossos and the Labyrinth, according to the best authorities,

the Cretans were liars."—*Times*, June 19, 1924.

But one can not refrain from a comparison with the now universally accepted teachings of the colleges and universities on some other points. Today it is universally taught in the great universities that there never was a universal deluge. There never was a real creation. Adam and Eve are mere myths. Even Abraham has been explained away as a solar myth, just as Agamemnon was fifty years ago. And yet this denial of the plain records of the first chapters of the Bible is no more universally made today than the denial of the reality of ancient Greek history was some fifty years ago.

But the spade and pick have revealed the concrete proofs that the critics were wrong and the ancient history and classical tradition were right. In the same way, the fossil remains of that antediluvian world are making it increasingly clear from day to day that the Bible record of a universal deluge is true history after all.

How long is it going to take to bring about a complete change of face on the part of the geologists, as we have already seen take place in the archeologists?

* * *

So is it ever with the Divine Word. However appearances may be to the contrary, and however long the delay, the laws of God are immutable, their result inevitable. Two things are specially observable in the natural world, its sureness and slowness; and these are not less the characteristics of the moral. No slackness, looseness or forgetfulness has any place in the government of God.—*W. L. Watkinson*.

THE SANCTUARY

Soul Building

By Bishop H. C. Morrison, D.D., Leesburg, Florida

"And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified."—Acts 20:32.

WE begin life morally at zero. There are no degrees of destination below us. If we had some degree of moral excellence we would incline to rest on that. But Paul and Plato express the same truth. One says, "We are dead, and the body is our sepulchre." The other says, "We are dead in trespasses and in sin."

Conversion is therefore necessary before we can begin to build for eternity. While we could not discount morality, it is in the way of a great many. They depend upon that. It takes longer to get their morality out of the way than it does to bring them to Christ.

I have seen a building where it took as long to dig through the filled-in earth as to build the walls after reaching solid ground.

It takes longer to dig some men down and get their morality and self-trust out of the way than it does to get them converted and prepared for building up in Christian character.

Life is Twofold

It is both ideal and real. We have a visible and an invisible life. The actual is that which we see, hear, and feel, and handle. Things adjusted to the senses. The ideal is that which we touch and handle in thought. And this is out of this higher and invisible department that the character is formed. "As a man thinketh in his heart, so is he." "Out of the heart are the issues of life."

The two departments are located as the earth and the air. The air is the higher and invisible, and through it the sunlight reaches the earth to make it fruitful. The ideal is the higher, and the invisible element in our being, and through this the divine life reaches the soul to clothe it with beauty, as the earth with flowers. There is a condescension in the sunbeams, and they come down with resurrection power. There is also an upward tendency responsive to those influences. Nature moves upward from the coarser to the finer.

So with the converted life: it ever looks and presses upward.

We ascend through the imagination and reaching the ideal we paint the negatives for the practical life; and every man's life is formed after his own imaginings. Every man makes his own life-negative and prints his practice from it. Life is just what we paint it. The optimist uses only bright colors, while the pessimist works only in the sombre and the gloomy.

We Should Keep the Imagination Pure

No man can have health in bad air; but one can keep well while constantly breathing poisons just as easily as one can live a pure life with an impure habit of thought.

Men lose hold upon God, and die spiritually, and no reason for it is known; but the judgment will reveal the fact that they died of the poison of their own thinking. Thought poison.

There are various things which corrupt the imagination. Literature—cheap, sensual, villainous filth and fiction,—is often the first food for the young imagination. Fill the mind of a boy with blood and thunder stories—pistols and bowie-knives; just such things as flood the trains, hotels, and news-stands, and sometimes the home circles,—and you can easily predict the result. The train robbers of today are the fruits of such mental pabulum. You can modify the disposition of an animal by the food you give him. Man is an animal of a higher sort and his life is modified by the food of his thought.

Tell me what is brewing in nature's laboratory beyond the horizon, and I will tell you of tomorrow's weather. Let me but know the dark things brewing in the minds of men to-day and I will tell you of the blood and blackness with which tomorrow's paper will ooze and drip.

The Art of the Age

Much of it strengthens the sensuous rather

than the higher nature. Pure art lifts above the sensuous and bears us upward toward the invisible. It charms and yet elevates. The beauty in art that trends downward rather than upward is vitiating and hurtful in its effects. The lower being doesn't need tonics; it is the higher man that requires care and culture. Mush-rooms, toad-stools, and fungi grow best in the dark and dank places; but the delicate fruits and the luscious grapes must have the pure air and sunshine to give them color and sweetness. The higher being in man will decay unless it have the air and sunshine of a pure imagination.

A Capital Mistake

A mistake made by many is trying to live all the time in one department, either in the ideal or real. Some people are all imagination with little practical sense; while others are all practical with no sentiment. Both are failures. The man who lives up in the ideal all the time, soon gets full of airy notions and airy talk; and becomes a hobbyist and a bore to practical people. He is apt to get seedy in appearance and become what Dickens calls "the shabby genteel." He gets the name of a "crank," religious, literary, or scientific; just as his idealism may chance to take form.

Others who are of a matter-of-fact turn, swing to the opposite extreme. They ignore the ideal and dwell all the time in the practical. "Do my duty," "Pay my debts," "Provide for my family," "Take care of number one." Hence they miss the inspiration of true life. Successful life rises into the ideal and there gets the best models; then it works out the every day practical life by those models.

The soul should be like the birds which have both feet and wings; and be equally at home on the earth or in the air; alike at home in the ideal or in the real.

The Building Process

There is a passive side to this work. It was a passive process that built the forest oaks. They were committed to the earth, and air, and sun and rain, and dew and frost. To the storms of winter and the sweep of the cyclone; and by these handlings and under the growth law—which is the power of God—they were built in their magnitude and majesty.

Such is the building of manhood. With the divine life (the growth law) in the soul, the man is built in proportion as he is committed

to the divine influences. He mistakes who thinks he is building himself by adding estate to estate and million to million. One of old thought he was building himself when he was "pulling down his old barns and building larger ones;" but he was only building barns. His barns were getting larger while he was growing less. He went all to barns. A man may run all to speculation, all to stocks, and all to bonds. Too much rain will run potatoes all to vines. Too much prosperity will run most men into absolute earthliness and consume their higher and immortal manhood.

Manhood Grows from Adversity

Hot-houses with glass tops will grow exotics and such things as have no fibre; but it takes the mountain sides with the storms and the beetling forces of winter to produce the grand old pines which stand as the sentinels of the centuries.

Give a man all prosperity. Make his life a hot-house process, and he will grow sleek, and full, and glossy, and selfish. His pride and arrogance and self-importance will gain; but his manhood will diminish. To illustrate. A man prominent in business falls into reverse; is forced to assign and the receiver takes charge of his assets. The world says, "Poor Smith, he is done for. They have cleaned him up." So they have cleaned up his store and his business; but whether they have cleaned him up depends on where he lives. If he is invested in his store; then he is done for. But if it so happens that he has hold upon God and his life is in union with Christ while the store is merely a circumstance; then they have not touched Smith. They took his invoice but that did not include his manhood and Christian integrity.

So he parts with his clerks, gives up his mansion, moves into a cottage on a retired street, and takes a clerk's place in a smaller establishment. He says to his wife, "We will begin life on a new line." Does she love him any the less? He is a smaller man in his financial showing; but larger and grander in himself than when he headed the immense business house.

This Life Will Be Completed in the Next

Deny the future life, and the present life is a problem without possible solution. The broken columns, the unfinished aims, the half done work, the tangled and inexplicable interests of men; all are without solution except in the fact of a future. The nurseryman plants his cuttings, then uproots them and

plants them again. These uprootings are the process to fit the tree for permanence and perfection.

The uprootings and fearful despoiling of our plans, the wrestling loose from the earth which come sometimes so suddenly; these are the processes for our final perfection when removed to our ultimate and larger realm. Dives and Lazarus throw light on this subject. "Son, remember, in yonder world thou hadst thy good things and Lazarus his evil things. Now he is comforted whilst thou art tormented." Connect the two worlds and the problem is solved. Dives with his fine linen and sumptuous fare became gross and sensuous and forgot God. He built in nothing higher than the appetites. But Lazarus had that which builds men in their immortal being. Crumbs for food, the pavement for a bed, and dogs for his attendants; but he had faith in God and grew in such measure as commanded the angels and fitted him for the society of the saved.

Note the Nature of the Inheritance

Why is God at such cost for our upbuilding? The answer is, he is fitting us for our inheritance. He will give us "an inheritance among all them that are sanctified." Neighbor to Abraham, Isaac and Jacob; Isaiah, Ezekiel, Paul, Knox and Luther, and the aristocracy of God. With divine wisdom to plan and God himself as the architect, it will be a home and a heritage worthy of its Author. "It doth not yet appear what it shall be." "Eye hath not seen, nor ear heard, nor the heart of man conceived of what God has in reserve for them that love Him."

The knight of the cross of Christ is clad in the tunic of a pure life and the red vest of war against all that is wrong, with faith in God as your coat of mail, the Bible as your sword, with a holy zeal and the love of humanity as the spurs hastening you to the conflict. Clad in this armor, press into the life and battle and win your way to eternal promotion.

Let us not disappoint the Living God. He will "prepare the place." He will have the thrones ready; but He will not put a pigmy upon a throne. Shall we stand as moral mid-gets in the presence of the royal provision which God has made for us, and in the presence of a congregated world? God forbid! But let us stand in grand gigantic knightly character, of which God shall not be ashamed.

Let me fail in earth's epochal hours, and

let the world hiss me from the stage; but let me hear at the final judgment hour the welcome plaudit, "Well done, good and faithful servant!" Then shall the glorified ranks join us in the acclaim of "Glory, and honor, and majesty, and dominion and power, be unto him who has 'washed us from our sins in his own blood and built us up and given us an inheritance among all them that are sanctified.'"

* * *

"The Unsearchable Riches of Christ"

I once heard Dr. Rendell Harris read the chapter in which these words are found, and he read from his pocket Greek Testament, and gave his own translation. And I remember how, when he came to the above passage, he threw out his arms in a wide gesture, repeating the words, "The unexplorable wealth of Christ."

Mr. Spurgeon used to be fond of telling how he once laughed when preparing a sermon, the only time he ever remembered to have laughed in so serious a business. He was going to preach on Joseph. He had drawn a picture of the colossal stores of corn in Egypt, every granary bursting with the abundance. There was a supply for seven years. And there, in the midst of his vivid conception, Spurgeon saw a little mouse in one corner of a granary, worrying itself to skin and bone, in the fear that there wasn't enough to live on!

But I am afraid that believers in the Lord Jesus Christ, who have obtained access by faith into the granaries of grace, are often found worrying in the uncertainty as to whether the resources of grace are adequate to carry them through. "Shall I be able to stand?" they ask themselves in fear. "Can my sinful inclination be really conquered?" Shall I really be perfect at last? It is the fear of the mouse. Yes, there's corn enough in the granary! "Where sin abounds grace doth much more abound;" and there is enough for all eternity. "Having loved his own he loved them unto the end." We shall never outlive our Saviour's love! It is a world which will never give up its last secret; it is the "unexplored wealth of Christ."—*J. H. Jowett, D.D.*

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Prayer is not an easy way of getting rid of earnestness: it is an expression of earnestness.
—*Lyman Abbott.*

FLASHLIGHTS

By Edwin Whittier Caswell, D.D., Middletown, Delaware

And they shall see His face.—Rev. 22: 4.

To behold Christ face to face in His triumphant majesty, His kingly glory—to see Him as your Saviour, Friend, Lover and Elder Brother, is the flaming desire of all His followers in all the ages of history.

The face is the mirror of the soul, the vestibule of character and personality. What we think and feel is pictured upon the countenance. The eyes hide oceans of love behind them, the lips are portals of grace; the voice, musical with the melody of love, joy and peace, thrilling the soul of the friend with rapture. Therefore, the smile of the Lord is the feast of the soul. Have we not felt like little children regarding an absent mother, towards our Lord, saying, "O that I could see His face, feel His arms, rest upon His breast, hear His voice, saying, 'Come unto Me and I will give you rest!'"

For all our trials, struggles and conflicts in this life we are promised a great reward. "We shall see the glory of God in the face of Jesus Christ." What a climax for the soul of the child of God, the highest honor to be paid to mortals. Old and New Testament followers have anticipated with delight seeing the King in His beauty, rejoicing that they shall be satisfied when they awake in His likeness, when they shall see Him as He is.

Truly, "blessed are the pure in heart, for they shall see God." Christ, the Lamb of God, shall feed us and lead us unto living fountains of water, wiping away all tears from our eyes.

Our Lord has been seen in His humiliation, in the sorrows of His crucifixion, but He is coming again in His triumphant, reigning glory, to receive all who love Him into His kingdom, making them partners of His throne, companions of His bosom, rulers with Him of His universe. Most happy the soul that sells all that he hath in order to follow Christ and dwell with Him in the forever.

GOD'S WONDERFUL HANDIWORK—I will lay thy foundations with sapphires; I will make thy windows with agates, thy gates of carbuncles and all thy borders with pleasant stones.—Isaiah 54: 12.

If the shining stars of heaven declare the glory of God, so individual lives may shine like the stars, showing forth His wonderful

handiwork. If the grandeur and glory of the laws of nature, manifested in the marvelous discoveries and inventions of our times, show forth the power of the Highest, they are but faint illustrations of the development, architecture, ornamentations and perfection of Christian characters who are to shine forever here and hereafter.

Are not the true, the beautiful and the good qualities of souls redeemed by the precious blood of Christ? Can there be holiness without beauty, purity without happiness? The beauty of the Lord our God must be upon us if we belong to Him. The brilliant blue of the skies should not excel the fair colors of gentleness, kindness and peaceableness of God's children.

Light attracts, gloom dispels. Is not the missionary shining away the darkness of heathendom? Is he not like a city upon a hill gleaming with the beauty of God in the face of Jesus Christ, a glory brighter than all the gems of Golconda, cleansing as it shines?

Is thy pathway home beautiful with fair colors, bordered with pleasant stones, like the walls and gates of the city whither you are journeying? Then you will have an abundant entrance and reception where everything is made glorious according to the fashion of the King's robes of righteousness. Therefore, the church of the living God should seek for more pearls of purity, rubies of redemption, diamonds of delight, brilliants of beauty for the crown of character which will be shining through the unending ages of the kingdom of the conquering Christ.

THE SAFE WAY

It was a wise pilot who, when asked, "I suppose you know the exact location of all the dangerous rocks along this coast?" replied, "No, sir; but I know the exact location of all the safe channels." One may know the dangerous rocks and yet be unacquainted with the safe channels. If one knows the latter and carefully keeps in it, he may be perfectly easy as to the rocks and reefs that may be hidden in the waters near by. Christ is "the way." If we keep in him and close to him we need have no fear.

PRAYER MEETING SERVICE

By A. William Lewis, D.D., Bend, Oregon

July is the month of intensity. Crops will grow rapidly or wilt fast. The heat will try the depth of root and its moisture. In many cases Christians wilt in summer; but the ideal life is "like a tree planted by the streams of water, that bringeth forth its fruit in its season, whose leaf also does not wither; and whatsoever he doeth shall prosper." (Ps. 1:3.)

Apollos

Acts 18: 24-28

God is in quest of us. He has more than one purpose. He wants to make us happy and better; and he has work for us to do in making others better. He searches us out and then sets us to work. He found Apollos, and gave him the work of an evangelist.

Apollos was a Jew of Alexandria, and well educated in the Old Testament. He was baptized by John, and he believed in Jesus Christ. About 54 A. D. he was in Ephesus, and received more accurate instruction from Aquila and Priscilla. He went over to Europe and preached in Corinth. He was a rival of Paul without his consent (1 Cor. 3:4); and he was a friend of Paul to the end (Titus 1:13).

Apollos was eloquent, even when he was grossly ignorant about Jesus Christ; for he did his best, according to his best knowledge. He accepted what Aquila and Priscilla told him about Christ and the Holy Spirit. He put his whole soul into the work of preaching Christ. He risked everything, and "powerfully confuted the Jews." As is always the case, it was his life more than his words that bore witness to Jesus.

Apollos was wise in that he based his reasoning upon the Bible. He knew that it was the Book in which the Jews believed, in which Jesus Himself believed. He knew it was the truth, and that it had for centuries prophesied the coming of the Messiah. He knew that the Old Testament was fulfilled in Christ. So to-day they are wise that rely upon the Bible and argue from the Bible, as the Book of Life. The truths stated by Christ have never been excelled and never superseded. A Christian has the same characteristics all over the earth, of whatever nation, on any age. He proved "out of the Scriptures that Jesus was the Christ."

The world is waiting for us to prove by our life that Jesus was the Christ. It no longer studies the Authorized or the Revised

Bible. It does study the incarnated Bible, in our lives. It is not philosophy nor theology, but it is kindness and purity and truth materialized in the life of a friend that win others to believe that Jesus was the Christ.

The Race of Life

Hebrews 12: 1-13

When one watches the streams of human beings in our large cities on side walk and street, he wonders where they are all going, why are they racing, and what is the goal of their life. They look like the ants of a destroyed anthill. What is the real goal of life? Is it a system of grab and seizure? What is the Christian goal? Do not many Christians try to crowd others off the highway of God? What is Christ's idea of the race?

The grandstand and the bleachers of the Yale Bowl are nothing to the witnesses in the race of human life. The "so great a cloud of witnesses" implies that the race is one worth while. Yet many lounge instead of running. Others run in a haphazard manner. The race demands enthusiasm. A true vision of the race leads to action. An artist painted the picture of a woman and her little child caught in a storm. A man saw its meaning and wanted to help needy humanity. First he plunged into the city slums, and then into Africa. He was Bishop Tucker.

The constant aim of this race is to help, not to get. The goal is progressive, and the rewards are accumulative. We gather gems for our crown. Honors are not won by being fast nor strong, but by being kind. It does not matter so much that we fall now and again, but that we are running the right way and in the right manner, the way of love, which is the way of God. If we fall it is upon "the world's great altar stairs which lead through darkness up to God." And all may win; for it is not a race of exclusion.

God does not run the race for us. That would pauperize our soul. We must do the

running, the living, the believing. The hardships are the hurdles of the race, and a challenge to the manly man and the womanly woman. They do not crush the spirit.

God sets the race before us. He is supreme, and determines the conditions. "There is a divinity that shapes our ends, rough hew them how we will." Let us accept our life and its limitations, handicaps, and possibilities. We are born without our consent, and we are not responsible for our heredity. It is up to us to run our appointed course, with patience, with courage, with wisdom, looking to Jesus the "Author and Perfecter of our faith." We must be willing to lay aside every weight and every sin. So many are loaded with baggage. It is a "covered wagon" filled with old junk.

Christ sits at the right hand of the throne of God to welcome and reward those that run the race, as He ran His race.

The Discovery of God

Acts 17: 22-31

Columbus discovered America. Every soul may make a greater find in the discovery of God. Yet countless people supposed to be sane are seeking everything else and are not looking for God, seemingly not caring whether there is a God or what kind. The Gospel of Christ is intended to awaken the soul to seek and find God.

God has put into every normal human soul a desire to know God. Our American Indians before the advent of the white man were intensely religious, relating everything with "Kitche Maneto." Paul states this fact to the wise of Athens. "He made of one every nation of men, having determined their appointed seasons, that they should seek God, if haply they might feel after Him and find Him." In America probably ninety per cent believe in God and after a fashion are groping after Him. This aspiration is lamentably quiescent, yet never dead. It is awakened by some startling emergency, when it seemed fast asleep.

There are at least two ways of seeking God, by the head and by the heart. Nature connects the head and the heart; but man's education and aims often sever the two, and still they expect to live spiritually. The mental search does not affect the life. This is kept in a sealed apartment, to be unlocked and used as required. It is often relied upon for safety when the ship is sinking. Such were the Athenians, scholars, glorying in mental

gymnastics. The heart yearnings after God get results. John, the disciple of love, knew Jesus better than any other, as His Gospel reveals. Such a love leads us to feel after God and find Him; for God is looking for a man.

We may discover God in Nature, in John Muir; in the Bible, like Martin Luther in prayer, like Cornelius of Acts 10; in experience, like Saul of Tarsus; or near death like the repentant thief on the cross. It would be an eternal loss if any one does not discover God. Columbus discovered more than he thought or dreamed; and so does every soul that finds God. He persisted in face of seemingly insurmountable difficulties and thus found a new world. It pays to persist in our efforts to discover God; and find a new life eternal and blissful. "Now we know in part but then we shall know even as we are known."

Fir for Thorns

Isaiah 55: 1-13

Christianity improves life and its conditions, in this world as well as in the world to come. "Godliness is profitable unto all things having promise of the life that now is as well as of that which is to come." Some pulpits stress the hereafter; but others stress the present life, because in this men are more interested. It is worth while to make "two blades of grass grow where only one grew before." "Instead of the thorn shall come up the fir-tree."

The fifty-fifth chapter of Isaiah stresses the present life; and Jesus Christ was mindful of the present life, knowing that this life in the body is a part of and the beginning of the eternal life. The Christmas Tree takes the place of the "Oak of Geismar." The thorn is dwarfed and sharp and cruel; the fir is luxuriant and soft and healing. Love takes the place of hatred in this present life.

Airplanes go above the thorns, so does faith. It soars. But it is even better to change the thorns into firs; and the Gospel of Jesus Christ works that very miracle in the lives of all that truly accept Him. The Gospel of the Prince of Peace is winning even the nations of Europe as seen in the working out of the Dawes Plan. The grass soon grows over the battlefields, and the poppies blow. The Gospel is changing society at its best; and it has not yet been accepted by society at its worst. Already the Golden Rule is being put

practice by captains of industry, as in the of "The A. Nash Company" of Cincinnati, Ohio. The Gospel is changing the thorns of our personal life into undwarfed branches of the fir. Thus our heart becomes a Garden of the Lord. "Awake, O North Wind, and blow, thou South; and blow upon my garden that the spices may flow forth." "Heaven will have no thorns, but the Tree

of Life, which is even better than the fir. This is not a forlorn hope, though a far cry. And we have the unspeakable privilege of leading others all over the earth to accept Jesus Christ, and so their life will be transformed, and so will the nations of the earth. This was the mission of Jesus, and it is our mission.

LIBRARY TABLE

Reviews of Recent Books

By Professor L. S. Keyser, D.D., Springfield, Ohio

I Believe in the Virgin Birth of Jesus Christ. By William Evans, Ph.D., D.D. The Book Room, 536-558 South Hope St., Los Angeles, Cal. Price, \$1.00.

Like all Dr. Evan's books, this one is stalwart. The positive reasons for accepting the virgin birth of our Lord are set forth in a way that convinces the intellect and inspires the heart. Then all the chief objections to the doctrine that rationalists have advanced are here successfully refuted. The author tells us that the modern phobia for evolution is largely responsible for the widespread denial of the supernatural, and hence the doubt cast on the miraculous conception of Christ. He deals adequately with the argument from silence. A fine explanation of the claim that Joseph and Mary are called the parents of Jesus is given. The miraculous birth insures the sinlessness of Christ. While such a birth above natural law, it is not contrary to it. The accounts of the virgin birth in Matthew and Luke cannot be mythical and legendary. Many of the best scholars, both in theology and in science, accept the virgin birth as a fact.

The Dogma of Evolution. By Professor Louis Frenckard More. Princeton University Press, Princeton, N. J. Price, \$3.50.

This notable book comprises lectures delivered last January at Princeton University at the Louis Clark Vanuxem Foundation. As a school is known as a hotbed of evolution, numbering on its faculty several of the most outspoken advocates of the theory, it must have required courage amounting to heroism to talk in such a straightforward way against evolution. Of course, Professor More was

courteous and acted the part of a gentleman and a scientist, even while he spoke out plainly. We may well imagine the tenseness of the situation among the students and their professors as the lecturer proceeded with his smashing arguments, based on scientific data. The heroes are not all dead. Professor More is a living specimen.

Our author is Professor of Physics in the University of Cincinnati. Hence he is at home in the scientific field. The gist of his argument may be presented in a brief way as follows: You cannot pass from the inorganic world to the organic by mere natural law. Physics and chemistry cannot explain biology. As soon as you rise into the realm of life you have a new class of phenomena and you must describe them in different terms. The same is true within the organic world when you pass from vegetable life into the realm of sentient animal life, with the added endowments of instinct and the power of self-locomotion. Here again is an entirely new set of facts that cannot be accounted for by mere natural law. Something new has occurred. How? Evolution may be voluble, but it should modestly remain silent.

If resident forces cannot pass from the mineral to the vital realm, neither can they push biology up into psychology. As soon as you rise into the realm of mentality, you have something utterly new, which evolution cannot explain or account for. There has been a real origin here, and all origins require some power that evolution knows not of.

In all these cases our author wisely advises physical scientists to remain silent or to speak in very low and modest tones. He knows no

way to explain the passage over the several "breaks" in the process than by introducing a supernatural power—the power of a divine creative Will or Personality. This is most valuable testimony to the Christian position, and is in agreement with the views expressed by various writers in this journal for many years. This book by a competent and reverent scientist ought to prove an epoch-maker. It ought to call a halt to the boastful dogmatism of the advocates of evolution, and convince the people that not all the scientists have gone over to the evolutionary camp and that the theory has not sufficient scientific data to uphold it. This book is as smashing a blow at evolution as it has ever received. We hope it will be widely read and will be given calm and unbiassed consideration.

Picture Atlas for the History of Religion. Edited by Dr. Hans Haas, Professor of History of Religion in Leipzig University, Leipzig, Germany. Pamphlet 5, "The Religion of the Hittites," 2 Marks. Pamphlet 6, "Babylonian-Assyrian Religion," 4 Marks. A. Deichert'sche Verlagsbuchhandlung, Leipzig (1925).

One of the greatest helps to arouse an interest in the history of religion is the method pursued by the editor and publishers of the above-mentioned and similar pamphlets. The "Picture Atlas" is designed to make the subject vivid and realistic. The work is edited by Dr. Hans Haas, who has been assisted by Hans Bonnet, Hugo Gressmann, Georg Karo, Benna Landsberger, Johannes Leipholdt, Eugen Mogk, Andreas Rumpf, Heilmuth Schuenemann, Heinrich Zimmern, *et alii*. Each of these scholars is a recognized authority in his field. They have selected the very best pictures, representations and photographs of ancient stones, tombs, monuments, etc., which portray the religious conceptions of antiquity. Aided by the pamphlets already issued, one can read the corresponding sections of Lehmann-Haas's "Text Book for the History of Religion," and thus actually see the religious status of man in those early times.

The publisher has exercised good judgment in keeping the price of these pamphlets at the minimum. He tells us that another pamphlet is in preparation which will deal with the civilization of the Ægean region. The author will be the renowned Dr. Georg Karo, of Halle. For the man who desires a broad knowledge of the history of religion, vividly presented, nothing superior to the "Picture Atlas" can be procured.—E. W. HAMMER.

Additional Book Notes

"The Wonderful Story" tells how the Bible came down through the ages. Few people know of all the Bible's adventures in its checkered history. This booklet gives information regarding the original autographs in the languages in which they were written, what has become of the originals, why they could not be preserved, how they were copied and translated. Then it gives a brief description of the various uncial and cursive manuscripts. The modern translations are described. Reason is given why the revised versions were needed. The American Revision is especially commended, and a number of instances are given in which the revision corrects or elucidates King James' version. It is an informative booklet. Price 10 cents. Thomas Nelson & Sons, Publishers, New York.

One of the most cogently argued books that has yet come to our notice is Professor Charles K. Lehman's "The Inadequacy of Evolution as a World-View." The writer understands the theory, and sees precisely what are its vulnerable points. He finds the joints in the armor of its advocates. He sets forth the inadequacy from the viewpoints of science, ethics, philosophy and religion. He has certainly packed much in small space in this brochure. No price is given. The usual price of such a booklet is 10 or 15 cents. Address the Author, Eastern Mennonite School, Harrisonburg, Va.

* * *

Toward the Sun

It is said that the sweetest side of a fruit or vegetable is the side which grows toward the sun. There is no doubt that the sun has a great deal to do with the beauty and flavor of the fruits which are the delight of man. In this casual observation, as in so many facts from nature, rests a beautiful spiritual lesson for us all. What the sun is to the natural world, that, and much more, is Christ to the world of spiritual things. As the sun influences the fruits and vegetables of the earth, giving them beauty and lusciousness, Christ sheds His influence over the lives of many and gives them beauty of character and purity of heart. And as the sweetest side of a fruit or vegetable is the side toward the sun, so the best side of man is the side toward Christ.

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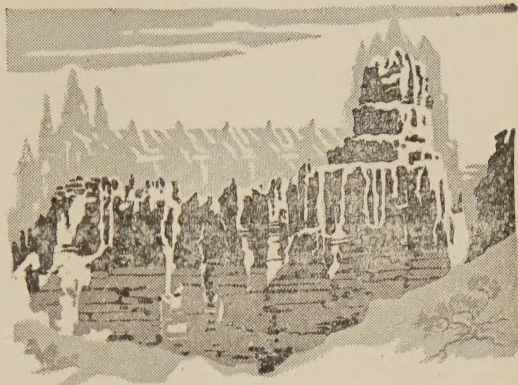
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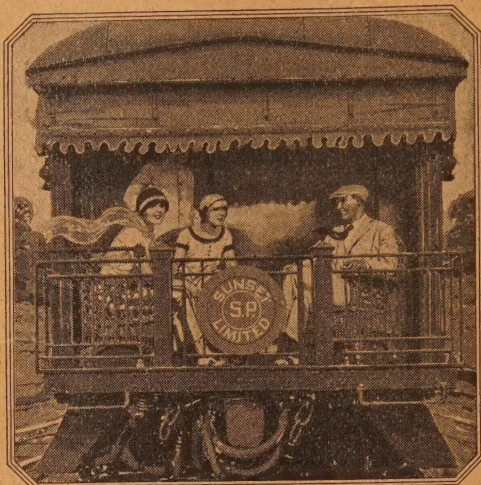
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